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THE  
GREAT CONSUMMATION.

THE MILLENNIAL REST; OR, THE WORLD AS IT WILL BE.

BY

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## INTRODUCTION.

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THE foundations of duty are laid in the past. Revelation is the record of all we owe to God, to man, and to ourselves. Motive, direction, and authority are there. But duty is not always easy : sometimes it is sacrifice. The love that inspires it occasionally falters, and the weary heart feels despondent. We are laborers in a dismantled vineyard, voyagers on a stormy sea, and travellers on a rugged, crooked, and storm-beaten road. Hope reads the prophecies and promises of that future, to the grandeur of which all past ages contribute, and in the glory of which they shall all be crowned, and imparts unto wavering faith and weary love those joyous and brilliant prospects which refresh the heart, and restore the strength, and give what in itself is victory — the assurance, of a near and glorious success. Faith brings stores from the past, and Hope brings sunshine from the future, and both pour their contributions into the arduous, the troubled, and perplexing present. It was because Moses “had respect to the recompense of reward” that he was able to “esteem the reproach of Christ greater riches than the treasures of Egypt.” Abraham was sustained in life’s struggles because “he looked for a city which hath foundations, whose builder and maker is God.” So it is written of that white-robed and glorified company : “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,” “seeking a country, a better country, that is a heavenly one.”

Despair is the evening twilight that settles in eternal night. Hope is the morning twilight that expands into everlasting day.

We find the toiling and struggling men of the world fleeing to the novel or romance in order that, lifted out of the oppressive present on the wings of fancy, they may enjoy a transient respite and refreshment. Human nature would die of exhaustion were its back always bowed down. It must turn aside occasionally, if only to gather a wayside flower, or dream of summer, or draw on the picturesque creations of genius for thoughts that lift it above the earth and waft it away to brighter and more ethereal realms. Prophecy has all the interest of the most brilliant romance, with nothing of its emptiness; all the charm of the highest poetry, all the beauty of the noblest painting, and all the reality of truth and fact. It is God's way of lightening the load of care, glorifying the present and gladdening the heart. Christianity, the religion of faith, and love, and hope, is the religion of happiness. It alone presents an axis of rest to the drifting masses of mankind; it imparts a hope "that maketh not ashamed;" it alone brings down into the cold heart the warmth of heaven. It is the temptation of man to borrow for to-day the troubles of to-morrow, and to carry over to to-morrow the duties of to-day, thus setting aside the business that belongs to him, and trading on capital that does not. It is the teaching of heaven to draw from the morrow its sunshine, not to supplant, but to sustain the duties of to-day. That blessed morrow, thank God! comes nearer every day. No Christian would wish to adjourn it were it possible.

Nor are any of its thoughtful inhabitants so perfectly satisfied with the world as it is that they do not desire to see that transfiguration of heaven and earth, which will have more than the splendor, and nothing of the transience of Tabor.

Our earth is a grand ruin, for which, however, there is reserved a glorious restoration; but that restoration will be accomplished by Him that made it, and not by the consummation of any process now going on. The Creator will appear as the Restorer; the great High Priest



will come forth from the Holy of Holies, as Aaron came out from the "holy place made with hands," and will pronounce that Divine benediction which will descend into the depths of the earth, and rise to the heights of the heavens, and spread as the waves of an illuminated sea, extinguishing the primeval curse, and causing every wilderness it touches to rejoice, and the solitary places of the world to blossom as the rose.

Every Christian believes in the advent of a day of rest and restoration. Every one who accepts the Bible as the inspired revelation of the mind of God looks for the Millennium. The only existing difference of opinion refers to the nature of it and the means by which it is to be introduced. Dean Alford, in his *Critical Greek Testament*, Vol. iv., Part 2, observes that there is a division of opinion "whether the expected second advent is to be regarded as preceding or succeeding the thousand years' reign or Millennium. The majority, both in number and in learning and research, adopt the pre-millennial advent, following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself." "On one point," remarks Dean Alford, "I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation; I mean, the necessity of accepting literally the first resurrection and the millennial reign." "That the Lord will come in person to this earth; that his risen elect will reign here with him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic church, before controversy blinded the eyes of the fathers to the light of prophecy."

The Dean also remarks, in his notes on the last chapters of the Apocalypse: "This eternal kingdom is situated on the purified and renewed earth, become the blessed habitation of God with his glorified people. Though not here stated on the surface, it is evident that the method of renewal is that described in 2 Pet. iii. 10, namely, a renovation by fire."

I have illustrated and unfolded those portions of the Old Testament prophets which, like the prophecy on the Mount of Olives, bear on and delineate this blessed era, and have endeavored to present to the reader a faithful, clear, and most comforting hope of the world as it will be.

In my first volume, "The Great Tribulation," or Things Coming on the Earth" I endeavored to describe what St. John calls ἡ θλίψις ἡ μεγάλη "the tribulation the great," through which we must pass, and on which the world has already entered.

In my second volume, "The Great Preparation, or, "Redemption Draweth Nigh," I collected the various signs and earnest of the glory to be revealed "at that day."

In this volume, which concludes and completes the series, I have labored to set forth that nearing blessedness, that bridal of heaven and earth, the consummation of a long betrothal — that sunshine which once bathed all Eden — and interrupted, clouded, and refracted for six thousand years, will break — the sooner the better — on our earth, and perfect a world that will never fade, and cover it with a glory that will never die.

That they who scoff may be brought to a better mind, and they that joyfully hold fast the blessed hope may both meet with me in "in that "world as it will be," is my earnest and sincere prayer.

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# THE GREAT CONSUMMATION;

OR,

## THE WORLD AS IT WILL BE.

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### LECTURE I.

#### THE SEVEN GRAND DISPENSATIONS.

God gives his people notice of each successive stage of that grand work in which he has been engaged from the beginning.

“For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.”—*Isaiah lxx. 17.*

THE new heavens and the new earth succeed the great conflagration described by Peter, where he says, “the heavens and the earth that now are shall be burnt up, and all the elements shall melt with fervent heat.” It is therefore the reconsecration and reconstitution of that visible and material economy which is around us now; so truly so that Christians look forward justly to this very earth as destined to be the loveliest porch of heaven, the most beautiful island on the bosom of the infinite main; on which shall dwell righteousness, no more in patches, but everywhere, and over which shall shine the glory that

dwelt between the cherubim, and out of which shall be eliminated all the elements of sin, and sorrow, and evil; as these were sown broadcast by Satan, and have grown up into bitter and disastrous harvests in every age and on every acre of the earth. After this conflagration we read that there shall be a new heavens and a new earth.

During the last six thousand years — nearly exhausted — of the history of our globe, there have been at least six distinct and independent dispensations, to be succeeded by a seventh, the glory and the perfection of all that have passed away. Just as there seem to have been six days spent in the creation of the globe, or rather in the arrangement of it, crowned by a seventh, its coronal and its glory; so there seem to have been six successive dispensations or economies, each closing with judgment, and each giving birth to another, a brighter and a better. It is according to the very same analogy that students of prophecy have argued that the six days consumed in the arrangement of the world are the types of the six thousand years that mete out the time during which this economy is to last, and that the seventh day in which the six of creation culminated is the type of the thousand years commonly known by the name of the rest that remaineth for the people of God, or the millennial age, which ends and crowns the world that now is.

Let us enumerate these six different dispensations, each ending in specific judgments. First, there was the Adamitic age, the age of Adam and Eve in Paradise, in which God's voice was heard at early morn and at dewy eve, and his footprints were visible upon every portion of the garden of Eden; all flowers beauty, all sounds music, all air perfume, and all sensations bliss; the two hearts that beat



there happy beyond the reach of all disturbing or intrusive element. Adam and Eve sinned, and then the age ended in retribution. They were expelled from Paradise, and the fiery cherubim guarded the gates of glory, lest the unfit criminals and exiles should seek to enter again into that holy and happy abode.

Secondly, we have the antediluvian, patriarchal age, marked by the martyrdom of Abel, the crimes of Cain, and terminating also in judgment, when God opened the fountains of the great deep, withdrew their shutters from the windows of heaven, and let forth a depopulating and dismantling flood that baptized the earth with its judicial waters, and left eight persons only to go down from Ararat to look forth upon a world dismantled and depopulated, and to begin the long and the weary march of life in an economy greatly deteriorated.

Thirdly, we have the Noachian, if I may use the expression, dispensation, starting from the ark and the mountains of Ararat, under the beautiful symbol and shadow of the rainbow, light and darkness; the age too strongly branded by unbelief and impiety and idolatry, till at last this age also ended in the burning of Sodom and Gomorrah, the cities of the plain, and the institution of another and a new covenant, which took place as the fourth dispensation. This we may call the Abrahamic dispensation, when God appeared to the father of the faithful, teaching, covenanting, and making bright promises; an age intensely interesting in its story, like life's April day, full of sunshine and of showers, of lights and of shadows. But it also ended in judgments upon Egypt, and the overthrow of Pharaoh in the Red Sea, and the exodus of the Israelites toward the promised and the better land.

Fifthly, we have the Mosaic economy, beginning at the Red Sea, constituted and consecrated again by the appearance of Deity; characterised by the weary march through the desert, by the possession of the promised land, pledged to them as long as they were faithful to their covenant; ending at last in the overthrow of that beautiful city Jerusalem, the beauty and the joy of the whole earth; in which God dwelt between the cherubim; in which now the Mosque of Omar raises its crescent to the sky, while on the Holy Land the Druse, and the Moslem, and the monk leave their desolating footprints; from its shores the people that have a right to it are exiles, until God lifts the standard in the sky, and bids Israel come forth, and return, and again dwell in Palestine.

After this dispensation comes the sixth, in which we now live; a dispensation beginning with God manifest in the flesh, seen of angels, justified in the Spirit, believed on in the world, received up into glory; a dispensation whose characteristic feature is not the conversion of the whole world, which will not be accomplished in it, but the election and conversion of a people out of the world, to be presented unto him a glorious church, without spot, or blemish, or any such thing. Whilst it is our most sacred and our most instant duty to carry the Gospel to every creature upon earth, and the shorter the time that remains the more instant and urgent ought our efforts to be; yet it is evident that the Gospel of the kingdom preached in this economy will not issue in the conversion of all the inhabitants of the earth. We are expressly told: "This Gospel of the kingdom shall be preached among all nations for a *witness*, and then shall the end come;" and we read that when our Lord comes, instead of all being righteous,

there shall be great sin and great wickedness in the world. See St. Paul's characteristics of the last times. One of the marked and expressive signs of the approach of that age is the fulfilment of the second chapter of Joel. That chapter is probably now being partially fulfilled. The day of Pentecost, that passed away 1800 years ago, was the first sprinkling drops of the shower. But God is now pouring out his Spirit upon all flesh in greater abundance. And as if to show that we occupy the evening hours of this last sixth dispensation, let us notice at this moment the instancy, and the urgency, and the frequency and the force with which the Gospel is being preached; in theaters, in halls, at prayer-meetings held in barns, and in drawing-rooms, by men who have great talent, with great roughness, but real piety, calling men with a voice of thunder to prepare to meet God. and provoking echoes in the most obdurate hearts. These things must strike the most thoughtless and the most unreflecting, indicating as they do the era in the age, the sixth age or dispensation, in which it is our lot now to live. The seventh age or dispensation comes, called the millennial rest. In this millennial day all shall be righteous; every tear shall be wiped from every eye; God alone shall be exalted; Jerusalem shall be lifted up to the top of the mountains, and all nations shall come to it; Satan shall be bound for a thousand years; the wolf shall lie down with the lamb, and the little child shall lead them. But this dispensation, so marvellous, like the preceding six is to end in judgment; for we read that at the close of the millennial economy, after the thousand years have been finished, Satan is to be let loose for a little; and then occurs the perplexing statement, beset with great difficulties, to the

effect that some nations in the four quarters of the globe are to come up and compass the camp of the saints of the Most High, headed by Satan ; as if it were Satan's last desperate muster, on which he stakes his eternal condition of ruin or victory ; but we read that he is taken, and cast into the lake that burneth with fire, and death and hell are cast into it too ; and the millennial age melts into the heavenly, as the sweet dawn melts into the noonday sunshine, never to be clouded nor to be interrupted for ever. I have thus given the history of the past in these six economies, of which we have either experience or history. Of the seventh, the experience or the history remains still to be realised.

The mark of this seventh economy, which is introduced at the 17th verse of this chapter, to which Peter refers in the 3rd chapter of his Second Epistle, is a new heaven and new earth, "wherein dwelleth righteousness." What a distinguishing feature is this, not wherein dwelleth law, which is not always righteousness, but "wherein dwelleth righteousness ;" when every heart shall be love, every intellect shall be light, every conscience shall be peace, and all blessings break upon the shores of hearts that have been crushed, like summer waves upon the sands from a peaceful sea, chiming in songs of gratitude unbroken and undisturbed for ever and ever ! In that blessed state wherein dwelleth righteousness there shall be no more misunderstanding and misinterpretation of each other. The worst wars that have convulsed the earth, and scourged the nations, have arisen from misunderstanding. There shall be there no uncharitableness to desire to misinterpret ; there will be no shadow of ill-will upon a single brow ; there shall be no ripple of ill-feeling rushing



through the channels of a single heart ; they shall all be righteous, saith the Lord. There shall be no ignorance in that day to lead to misapprehensions. We now see through a glass darkly. I believe if two people that heartily hate each other — and such phenomena do occur — were to see each other as they are, they would shake hands and embrace each other, and marvel at the misunderstanding that had led to their discords, their divisions, and disputes. It is by seeing bits of each other that we misinterpret each other ; and it is by putting hasty constructions upon each other's words, and deeds, and features, and manner, that we come often to uncharitable and unrighteous inferences respecting each other. In that blessed state there shall be no crime to stain the calendars of the world or to vex the souls of the people of God. Each heart shall be the holy chancel in which God dwells ; each spirit shall be the seat of the very shechinah, and be consecrated as the holy of holies itself. Whatever taint sin has left, whatever trail it has spread upon the earth, whatever seeds of evil it has sown, whatever bitter fruits it has given birth to, shall all be swept away from that divine economy in which dwelleth righteousness. In it there shall be no more tears, nor sorrow, nor crying ; all former things shall have passed away. Every word shall be true, every feeling shall be just, every affection love, every act shall be righteous, as measured by the standard of heaven ; every thought shall be pure, as weighed in the sanctuary of the Eternal ; righteousness shall dwell in every heart, its illumination ; in every affection, its warmth ; in every imagination, its inspiration ; in every word, its music ; in every deed, its coloring, its fragrance, and its glory ; the whole soul, body, and spirit shall be inlaid with the exquisite and imperish-

able mosaic of righteousness, and love, and peace, and joy ; and no tides of change or streams of trouble shall pass one ripple or cast one shadow over that brilliant and beautiful economy in which dwelleth righteousness. And mark the force of the expression, "*dwelleth* righteousness." Here it has been an incidental and a transient visitant, like angel visits, few and far between ; but then righteousness shall no longer be a visitor to our world, whom we entertain as a stranger unawares, but a permanent inhabitant ; for it is said, "In which *dwelleth* righteousness." The earth will be purified ; righteousness will rest upon it like a glory cloud, and be reflected from its every rock, and stream, and tower, and fruit, and flower, like sweet and cloudless sunshine. Righteousness shall dwell in it. Such is the promise of God by Isaiah.

We have reason to believe that this righteousness will dwell in a material orb, with material glories, among men living in the flesh, raised from the dead ; or of the living changed, recognising each other, and holding communion and fellowship with each other ; and only out of this earth shall be ejected what Satan succeeded in introducing, but nothing that God made shall be destroyed ; it shall be purified, consecrated, and hallowed. Sin, the blot that has defaced it, the interpolation that has disturbed it, shall pass away for ever and ever. Sin crept into heaven with the angels ; it penetrated into Paradise with Satan ; it is in this economy in the air, in the earth, in the ocean ; a guest at our tables, a companion in our journeys, a tenant in our hearts, a blot upon our memories, an intruder and a disturber in our consciences. Sin at this moment is a shadow in the sanctuary, an interruption in our holiest prayers, a discord in our sweetest songs. a worm in the



fairest and the most fragrant flower; it creeps into our charity, and turns it into vain-glory; it penetrates our worship, and makes it hypocrisy; it touches our faith, and it becomes presumption; it mingles with our repentance, and makes it despair; it vitiates our noblest deeds, like the fly, the dead fly, in the apothecary's ointment, and makes them sinful and polluted in the sight of a holy God. In this dispensation sin enters the eye of one, as in the case of David; it nestles in the hand of another, as a bribe in Gehazi; it settles on the tongue of a third, as in the case of Ananias; it was the life of the treachery of Judas; it was the core of the denial of Peter; it originated the doubts of Thomas; it is in every disease that racks the body; in every pestilence that rides upon the air; in every hurricane that dismantles the earth; in every earthquake that convulses it. We have in all these the outward blots, and blains, and boils, into which sin breaks out everywhere, till poor afflicted nature groans and travails in pain, and yearns, and longs, and seeks to be delivered. What is wanted is not this earth swept away, but purified and cleansed. Let the voice that once said in majestic tones, "Let there be light," and there was light, only pronounce the words, Let there be a new heaven and a new earth, wherein dwelleth righteousness; and this earth of ours will have its tears dried up, its groans stilled, its yearnings gratified; and those bleak wildernesses shall rejoice, and those desert places shall blossom like the rose; and our world, the fairest and loveliest orb in the universe, will in consequence of its marvellous story awaken the deepest interest, and concentrate on itself the intensest regards of all the orbs in the universe of God. No orb is there in the starry hosts of the sky

on which a cross has been raised; no city in Jupiter, or Saturn, or Mars, or Venus, or any of the planets belonging to our system, in which there is a grave in which God manifest in the flesh once lay; in no other orb has there been a Pentecost. The antecedents of our globe are the most brilliant; the historic traditions of our world are the most thrilling; and it seems to me as if it would be an awful catastrophe if a world with such antecedents, such a history, covered with so magnificent footprints, should ever be expunged or annihilated, or disappear from the orbs and records of the universe. But we know it will not. Its sin will be eliminated, and it will be reconsecrated by the footstep of its present Lord; it will be beautiful again, and so beautiful that the former heavens and earth shall not come into remembrance; the joy of its inhabitants shall make them forget their former sorrow. The sailor forgets the storm after he enjoys the peacefulness of the desired haven; the soldier forgets the roar, and the scenes, and the awful tragedies of war, after he has settled down in his native and peaceful hamlet; the traveller forgets the flints, and thorns, and winds, and rains of the long, rough, weary road, when he has reached his happy home; and the mother forgets her sorrow for joy that a man child is born into the world; and we shall forget the griefs of the present in the intense, untiring, uninterrupted enjoyment of that magnificent future in which the present shall be crowned and culminate.

This new heaven and new earth are meant for a people that have new hearts, and to whom all things are made new. The future rest, with all its blessedness, is a prepared place for a prepared people; "which things," it is said, "he has laid up for them that love him." Do we

love the Saviour? or are our hearts so numbed by the cold of this present miserable age that they are never thawed and warmed by the love of Christ, and the hopes of the brighter and the better rest that is to come? Can we say from the very heart, "Whom having not seen we love; in whom, though now we see him not, yet believing we rejoice with joy unutterable and full of glory?" Can we say from the very heart, "Lord Jesus, thou knowest all things, and thou knowest this one thing: however insignificant I am, however poor in this world's estimation, thou knowest that I love thee?" Can you say even now, "Whom have I in heaven but thee?" You have relatives there; some of you have a father there, some of you a mother, some of you a sister, some a brother, some a husband, some a wife; but though you love them, and desire to meet them again, and you will meet them again, can you cease to see them in the greater splendor of Him who is the glory and the burden of their songs? and can you say, "Whom have I in heaven but thee?" And can you add, too, in this world—looking at your wealth, your profits, your pleasures, estimating your home, gauging the happiness and appreciating the joys that nestle like swallows under its roof-tree—can you say, "And there is none upon earth that I desire beside or above thee?" If so, you need not fear; you will be a tenant of that new heaven and that new earth wherein dwelleth righteousness. "Unto them that look for him will he come the second time unto salvation." Let us then fill the present with the privileges it offers, with the duties God demands, and God will crown it with the promises he has made, and with the new heaven and the new earth he keeps in reserve for all them that love him.

## LECTURE II.

## LIGHTS AND SHADOWS.

It would be strange if in the prophecies of the Millennial Rest there were no "things hard to be understood." The history of the future in the Apocalypse is of course not so plain as that of the past of Genesis. Yet there are difficulties in the latter. We may therefore expect more in the former.

"But be ye glad and rejoice for ever in that which I create ; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old ; but the sinner being an hundred years old shall be accursed." — *Isaiah* lxx. 18—20.

THE first question we must try to answer is this : Does this photographic portrait represent something in the age to come ? Is it the delineation of the phenomena peculiar to it ? or is it the portrait of something that will transpire before those great changes indicated in other portions of the Word of God will arrive ? In other words, does it belong to the period spoken of in Revelation xx. in these

words : " They lived and reigned with Christ a thousand years ; " or does it belong to an epoch long antecedent to this ? It does seem to be the duty of the minister of Christ not to shrink from trying to explain, even if he should fail, every portion of the Word of God that comes before him in due course. What respect would you have for one whose duty it is to labor during the week in order to edify his flock on the Sunday, if he constantly repeated, what indeed are worth repeating, the precious and vital truths of evangelical Christianity, but as often as he came to a passage that needed research for illustration, or on which good men differ, were to say, I am too busy, or I am too idle, to examine and expiscate the meaning of this portion of the Word of God, and therefore I will skip it, and leave you to make of that passage what in your own judgments, ignorance, or mistakes you may ? The more difficult a passage is the more dutiful it is to try to explain it. There are passages in this book which we cannot explain. Being a revelation of the Infinite, an apocalypse of the incomprehensible God, we must expect to meet in it touches of light too brilliant for the intellect to endure, too magnificent for imagination in its highest soarings to reach, and to bring down within the horizon of the very highest minds. We must not, therefore, be surprised if passages occur on which we may throw a little light, but on which we cannot throw full light, or rather on which we cannot give complete satisfaction. Persons must not think it inconsistent if the minister of Christ, where he is sure, speaks with the absolute dogmatism of an oracle ; but where he is not sure, tells you so ; and where he is utterly unable, admits at once the depth of the mysteries of heaven, and the feebleness of the human intellect.



In trying to cast light upon this passage, we have to answer the inquiry, Is it the picture of the millennial rest? Is it a scene that transpires subsequent to the conflagration of the earth, and the restoration of all things? I believe it unquestionably to be so. For you observe Isaiah begins, or rather God speaks by Isaiah, in these words, in the 17th verse: "Behold I create new heavens and a new earth." You turn to Peter in his Second Epistle, and he quotes this as a promise soon to be fulfilled. He says: "The heavens and the earth which are now, being stored with fire, are reserved against the judgment of ungodly men. Nevertheless we, according to his promise," what promise? There is no other promise of this kind in the Bible but the 17th verse of the 65th of Isaiah: "we according to his promise look for a new heaven;" not another heaven, but "a new heaven;" not another earth, but "a new earth, wherein dwelleth righteousness."

It is therefore plain that the picture contained in the 65th of Isaiah is a picture of an economy subsequent to the conflagration of the globe, and the return of the new heavens and the new earth, wherein dwelleth righteousness. It is also perfectly parallel with the picture in the 21st of Revelation: "I saw a new heaven and a new earth" — the very same words — "for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes;



and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." But the difficulty meets us on the threshold, how is it possible to reconcile the assumption that the 65th chapter of Isaiah, at the 17th verse, describes the regeneration of the heavens and the earth, and is parallel with 2 Peter iii., and with Revelation xxi., and yet that there should be in this picture, subsequent to this restoration of all things, the strange and startling words: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed?" In the Book of Revelation it is distinctly declared, "there shall be no more tears, nor crying, nor death." In this very chapter, at the 19th verse, we also read: "the voice of weeping shall be no more heard in her, nor the voice of crying." But if infants die; if sods are broken for the dead; there must be, if human sympathy and affection survive the last change, tears, and crying, and sorrow. Here is a difficulty that has perplexed some of the best and wisest interpreters of prophecy. I will collate in this and the next lecture many of the judgments of the most eminent divines, and give perhaps less what is my own judgment, and more what are the opinions of some of the most gifted writers upon the subject. In the mean time, let me mention the different translations, or rather amendments of translation, which have been proposed upon this very difficult verse: "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." The first is by Procopius, who thus explains or paraphrases it: "All those who attain to that resurrection;" for the resurrection of the pious dead, you observe, is cotemporaneous or synchronous with the change

of the heavens and of the earth; "all these who attain to that resurrection shall be perfect and vigorous in soul; so that none shall be imperfect, or infantile, or aged. The adult that is saved will be always young."

The Rev. Mr. Govett says: "The distinction must be made between those living on the earth, or born into the world at that time, and the risen saints who have been raised from the dead by Christ." The Septuagint translation is probably the most correct. The Septuagint Greek was translated from the Hebrew by some seventy scholars selected for that purpose 260 years before the birth of Christ. They were masters of the Greek and Hebrew tongues. Their translation differs occasionally from the authorized translation in our Bible. Translated literally from the Greek of the seventy it is thus: "There shall not be any more carried out from thence to burial an infant of days, a youth, nor an old man who has not filled his time; for the man of an hundred years shall be a youth; but the sinner dying at a hundred years old shall be accursed." This translation it would be easy to piece with the rest of the passage, except for the last clause. The opinion of Mr. Govett, a very able commentator upon Isaiah, is that the declaration that the sinner an hundred years old shall be accursed refers not to a sinner existing in the millennial day, but to that outburst that takes place at the close of that day, when we read in the Apocalypse that the nations at the four quarters of the earth come up and encompass the saints of the Most High, headed by Satan, loosed from his prison, and are at last destroyed by the fearful judgments of God, and sent to their own place.

I must say that this last solution seems to me more

accordant with the tone and the analogy of Scripture than the other. But I must add, what is not without weight and probability, that in the judgment of some the millennial state is to be composed of two distinct classes: first, the dead that are raised when Christ comes to inaugurate it; the living that are changed by his word, lifted up into the glory cloud, and ministering as angels to the other; but that there shall survive the conflagration thousands of men, the mass of whom are believers, but mingled with whom will be unbelievers; and that these last will continue to the end; but that the good and the bad, the converted and the unconverted, shall live to the age of the antediluvian patriarchs; a hundred years of age being the period of infancy; a thousand years, the length of the millennial day, being the full duration of the life of its happy inhabitants. Let us honestly look at some of these thoughts, and show the grounds on which they are laid. First of all, I may state that Hitchcock, the eminent American geologist, and no less eminent Christian, holds, and has reasoned it out with some force, though not conclusively in my humble judgment, that death was not introduced into Paradise by sin; but merely the penalty, or the sting that is in death. We know as a geological fact that death existed in the vast pre-Adamite epochs; of this we are sure; but I have always associated death, in the pre-Adamite geological epochs, with the fall of the angels, though Scripture is silent, and conjecture is all that I have to adduce. Hitchcock maintains that if Adam and Eve had never sinned they would have died; but he says that to them, after probably a thousand years, death, instead of being a struggle, an agony, a conflict between the body, reluctant to let its inmate go — and that inmate,

reluctant to leave the old and the familiar home — would have been in Adam's case, if he had never sinned, a peaceful sleep, a joyous transference; a gentle, unfelt step from the low lands of beautiful Paradise to the higher lands of yet more beautiful heaven, into which Paradise should culminate and close. This opinion, if, of course, it be true, would justify what seems to be indicated here, the contingency of death even during the millennial period; for if the millennium be Paradise restored, as I believe it will; and if death in that type occurred in Paradise that was; there can be no difficulty in assuming that death, as a mere transference, a mere passing out of one house into another, may take place, not of course among risen saints, in the millennial era. But it seems to me there are fatal objections to the theory of Hitchcock; for let any honest man, without a theory or a crotchet to support, read the Bible, and in ninety-nine instances out of a hundred the impression will be that death and sin are inseparably associated. I cannot get over such a passage as this: "Death reigned from Adam to Moses;" "the wages of sin is death;" and the triumph that the apostle predicts as the crowning glory of the age that is to come is: "Then shall be brought to pass the saying" — it is not yet brought to pass — "that is written, O death, where is thy sting? O grave, where is thy victory?" "And the last enemy that shall be destroyed is death." All these passages seem to me to prove that Hitchcock's theory is untenable, and that the true opinion is what I have constantly urged and commented upon — "The wages of sin is death."

The second theory that undertakes to solve the difficulty of this passage is that the millennial rest which succeeds



the conflagration of the earth, and is inaugurated upon the bosom of a new heaven and a new earth, wherein dwelleth righteousness, is not a perfect, but a progressive state; that the everlasting state is described in Revelation xxi. and xxii., upon the same earth, however; and that the millennial state will be as much superior to our present state as the future glorious state in the 21st chapter of the Apocalypse will be to the millennial state; that it is one of the great stages, as thought by the Rev. Edward Bickersteth, a man of eminent piety, of fine intellect, and of thoughtful habits; he regarded the millennial rest as one of the grand stages in man's progression to his perfect and his everlasting state. He thinks it will be a stage superior to that which is now, vastly superior; the majority of the human race now are unbelievers; then, if this theory be correct, the vast majority will be believers; the mere handful, the exceptional case, will be the "sinner that is accursed," and "the infant dying at a hundred years-old." And on this hypothesis the picture of the future, like the picture of a landscape, contains the millennial state in the foreground, the everlasting state beyond it in the background; but the two so interlacing and intermingling, like a binary star, that we often think the picture denotes the one when really it denotes the two. If this should be the correct solution it will be at least a presumptive explanation of the difficulty which has puzzled and perplexed so many — that there will be incidental death or incidental curse in that holy, and happy, and blessed state.

The Rev. Horatio Bonar, a very admirable and excellent minister of the Free Church, says: "In the millennial state there will be only incidental instances of death, remnants of sin, as spots on the face of the sun, hid in

the excess of splendor." His idea is that the millennial state will be glorious sunshine; but that there will be exceptional clouds, specks or spot, two of which are contained in the text on which I am now commenting; but that these shall be as nothing in comparison of the overwhelming splendor in which they are merged and lost. But then, again, the difficulty will occur to you, as it has occurred to thousands — we can understand the dead in Christ being raised, and taken beyond the reach of the last fiery baptism that makes our earth a new earth; we can understand the living Christian being changed and translated from the touch of the overwhelming and the destroying flame, but you naturally say, how can you suppose that God will spare from that consuming flame even those that are unbelievers and his enemies, neither risen nor changed? because the theory before us assumes that there will be in the millennial rest, and that there will emerge from the last conflagration, some who are not converted, who are not believers, but sinners; however few, however far between, yet the fact that there will be some suggest the difficulty how they can have escaped the last conflagration. The answer adduced by Mr. Bonar, or rather the illustrations which he gives, are so far decisive. The flood, to which the last conflagration is likened, overflowed the earth; but not only were the righteous spared, but the unconverted also, for unregenerate Canaan was in the ark, and emerged from it on Ararat, and entered upon the new dispensation which began on the brow of Ararat.

Again, God marched the Israelites through the Red Sea; the great ocean opening up its bosom to be a beautiful dry promenade for the Israelites; while the instant that the Egyptians went in, its mighty waters collapsed,

and formed for them a watery grave. But through that Red Sea it was not all Christians that marched ; they were not all converted that stood with Miriam on the other side when she struck the strings of her harp, and joined with her triumphant song, speaking of him who had gloriously triumphed, and cast Pharaoh and all his chariots into the Red Sea. Thousands passed through the sea who were anything but children of God. So again we find Lot's daughters were preserved in Zoar ; and yet Lot's daughters were not Christians, when fire fell upon Sodom and Gomorrah. Mr. Bonar argues, if unconverted men were by God's own provision spared from the flood, if unconverted men were by God's mercy carried through the Red Sea, if unconverted women were delivered from the fires of Sodom and Gomorrah, is it not at least possible that God will, it amounts to a certainty that he can, deliver from the last fire along with his own, on whom the fire shall exert no fury, those — however few is not the question — whose hearts are not renewed, and who will sin amidst the splendor of the millennial day, just as they have sinned in the world that now is ? Such is an attempted solution of the difficulty, so far that sinners may possibly survive ; if the translation I have given, or the exposition I have first adduced, be not the real one.

But you ask, where will the risen saints be ? because we find in Thessalonians, and this is not a question about which men differ, it is a thing revealed by the spirit of God, that Christ shall descend, the dead in Christ shall be raised first ; the instant Christ comes, every grave shall open, every green sod shall turn aside ; every monument of bronze, of marble, or of brass, shall rend ; and the cold, scattered, mouldering ashes, inspired by a celestial



breath, shall re-form themselves again into those very bodies and those very likenesses; nothing being eliminated and left in the grave but sin and imperfection. When that takes place, where will they be? The idea that shocks a sensitive Christian mind is this: can we suppose that those that have been raised from the dead, who are glorious in holiness, will be mixed up with people, however few, who shall be sinners? They who give the solution I have quoted hold that Jerusalem is to be the central capital of the whole earth, in which Christ's risen ones shall be; it seems, secondly, to be revealed that they shall be caught up in the cloud, and that glory cloud is to be the grand dwelling of the saints of God till the earth is meet for them to descend and abide upon it, its glory and its ornament for ever. But is not there something improbable in the idea that the perfect in holiness and in happiness should see, or should in any sense be near the fallen, the guilty, and the sinful? It is answered, are not angels perfect? are they not perfectly holy? Yet there are angels in every congregation; angels whisper in your counting-houses; angels help you in your difficulties; angels strengthened the great Master in his agony; angels are "ministering servants to all who are the heirs of salvation." The spirits of those who have gone before us are nearer to us than our relatives across the Tweed or beyond the Channel; they may sympathize with our joys, they may see our sorrows; and while we know nothing of them, they may know a great deal of us. If holy, happy, perfect angels are in our churches, on our streets, in shining troops, in beautiful and splendid processions, traversing the globe, and executing God's behests among all his saints throughout the world; and if they are not polluted by the contact, nor

their happiness lessened by the ministry, there is nothing absurd at least nor unreasonable that the raised in the glory cloud, or risen saints with their glorified bodies, should be ministers to those that are upon earth. Nay, we are positively told that they shall be kings and priests with him, and shall sit upon thrones, and judge the tribes of Israel. It seems to me therefore, that there is nothing that should necessarily shock the feelings on the supposition that this is the case. But I am not satisfied.

Another thought clearly brought before us here is, that Jerusalem is to have the pre-eminence over all. Some may think I am fanciful; no doubt some will say so, when I tell you that I believe Jerusalem is to be rebuilt, and is to be the grand metropolis and glorious chancel of the cathedral of the earth. If I were alone in that belief I should not state it with such dogmatism; but Dr. Chalmers asserted it, and it happens that nobody found fault with it; the most gifted men who have studied the subject have asserted it. It is the opinion of the Rev. Mr. Dallas, the rector of Wonston; the opinion of Dr. Villiers, the late Bishop of Durham; of Dr. Bickersteth, the present Bishop of Ripon; of Dr. McNeile, of the Rev. Mr. Fremantle, and of some of the noblest spirits of the age. Dr. Chalmers writes: "His people will see Christ whom they pierced, when his feet shall stand upon the Mount of Olives, and Jerusalem will be again the metropolis of the whole Christian world." These are the sentiments of a man whose name is venerated and loved by all that knew him and admired by all who are capable of appreciating profound learning, piety, and thought. Another excellent minister, the Rev. Mr. Fairbairn, who has written able critical works upon the prophets, states, as the result

of most extensive criticism and of the widest research :  
“There is no certainty nor definiteness in language if the Scriptures do not delineate a state of things to be enjoyed on the visible surface of this earth, changed and renovated no doubt by men still dwelling in tabernacles of clay. Jerusalem shall be a rejoicing for ever ; there a temple shall be raised, to which the glory of Lebanon and the most precious things of the earth shall be again brought, and where as the place of Jehovah’s throne it shall be hallowed by manifestations of the Divine presence more glorious exceedingly than were ever seen in the first temple ; and as Jerusalem shall thus be created the throne of Jehovah, the glory of all lands, so shall her people, the Jews, restored and replaced in Jerusalem, be the first in dignity and the highest officers in that city and in the kingdom of Christ.” I have given you two authorities who have looked at the subject ; one of them especially, with all the lights of modern criticism, and that is the conclusion to which they have come.

It has been objected, however, by others that, if all this is to succeed the conflagration of the earth, it is impossible to suppose that the earth can undergo such a conflagration, and yet not be totally altered in its very structure and shape. It is perfectly possible. The earth has certainly undergone great conflagrations before. There must have been at some time in the history of it a heat so terrific that the granite rocks have been melted and fluid as if they had been water. But then the question is, does that conflagration necessarily destroy ? Heat destroys nothing ; I do not believe in annihilation ; nothing is destroyed. I believe in what is called the infinite divisibility of matter. If you divide an inch into two, you can divide the half

inch into two; you can divide each half into two, and then divide each half again into two; and as long as the microscope will enable you to see it, it is still divisible, and it is infinitely divisible. A word launched upon the air goes beyond the range of your hearing, but it is traversing infinite space for ever and for ever. The words you have spoken like whispers in secret can physically be demonstrated to have now their voice, and though inaudible to our blunt ears, are still audible. Voices spoken never cease; nay, the tread of your foot upon a spiculum of snow makes the whole earth vibrate; we cannot feel it, but it does not soon cease. If you strike a blow, its reverberations and its repetitions go on for ever. What a thought, of the whispers we have breathed, the words, the idle words we have spoken, if the judgment-day should be a vast whispering gallery, in which all these sounds should be heard with awfully distinct crashes! what a terrible scene would be the solemnity of a judgment morn! and what a precious thought that the blood of Jesus Christ can take away the guilt of them, if God even should permit the continuance, or the reminiscence, or the thought of any of them! But this earth may undergo a complete conflagration, and yet not be even changed in its structure. Take a piece of asbestos cloth; cast it into the fire; it will become red-hot; not a bit of it is consumed, not an atom of it changed. In the same manner, take the potter's vessel formed of the finest clay; lay on it the most exquisite pictures — and I have seen pottery with paintings worthy of the masters of the age — put it into the red fire; that pottery will be made hard by heat; and the most exquisite traces of the pencil, instead of being removed, will only be made fixed and permanent



while the pottery lasts. So we may consider that this earth may be thrown into that last heat that is destined to consume it; and when I speak of a conflagration consuming the earth I am not giving an opinion, I am stating a sure and absolute future fact predicted in the plainest speech in God's holy word.

There is one other thought I must here call attention to: the prediction at the close of this passage, namely, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Now physiologists will tell you that to take this literally is absurd; that the lion was made to tear; that the ox is physically made to be graminivorous; that the tiger is physically made to be carnivorous. It is well known that the viscera of the ox are, I believe, nine times his own length; the viscera of the lion, I think, only three times his own length; and that the physiological structure is such that the habits are indicated by this physical organization. But we should never forget that the fall of man was not an unexpected incident that overtook God; he saw it all; and it is not unreasonable to suppose that he made provision for the contingency before that contingency took place. This we know for certain, that in Paradise all was harmony, and peace, and love; and this we also know, that every prediction of that glorious future in which all past ages shall be crowned gives the idea of the brute creation participating in the benefit of man's restoration. We are told by the apostle, "all creation," the earth, "groaneth and travaileth in pain, seeking to be delivered;" there is nothing but agony in the depths, agony in the heights; all

nature is disturbed; its key-note was lost in Paradise, it is only found in Christ; and its harmony cannot be till that key-note is struck again. But here we are told that all those animals now living in hostility shall be restored to harmony and peace. Everywhere throughout the Bible we are told that moral causes have physical effects. For instance, in Joel we read: "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered." Why? "Because joy is withered away from the sons of men." Here is a moral calamity followed by physical disasters. So again in the prophet Jeremiah we have another picture of the same thing, the 12th chapter, at the 4th verse: "How long shall the land mourn, and the herbs of every field wither for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end." I might quote other passages to show that a moral transformation has its reaction in a physical regeneration or transformation also. And if it be true that man's fall brought discord into the animal creation, is it not reasonable to argue that man's restoration shall bring harmony into that creation again? As Mr. Bonar says: "Is there anything either preposterous or absurd in supposing God's goodly handiwork shall be fully restored; that creation shall cease to groan, and that the beasts of the field shall no longer devour each other?" And if I needed a confirmatory evidence of what I am now saying, I would quote what is said of the serpent: "Dust shall be the serpent's meat." Let us mark well that strange and suggestive clause: the other brutes, the lion, the tiger, the ox, the sheep, the lamb, are all to live in perfect harmony



and felicity, recognising man as their lord, when man receives Christ as his King, Creator, and Redeemer; but one exception is made: "Dust shall be the serpent's meat." What was the curse pronounced upon the serpent? "Dust shalt thou eat for ever;" and here is the curse continued. The only exception to the universal restoration of the brute creation is the serpent; and the curse is to lie upon him, as upon him of whom he became the instrument, for ever and for ever. Now if that was a literal curse literally denounced upon the serpent, and to be literally continued, I look upon the restoration of harmony in the brute creation as a literal result of the restoration of harmony between the sinner and God the Saviour. When I want to strengthen my faith, I take a retrospective glance to that lowly birth in the manger, to that cross upon the mount of Calvary; but when I want to get a little sunshine into this wintry, dark world, why should I be debarred starting on the wings of hope, and gazing into that glorious future when o'er our ransomed world Christ, Redeemer, King, Creator, shall come again to reign? I confess I love to look into the future, guided by God's word, just as much as to look back into the past; for as a Christian my constituent elements are faith, which leans upon the cross; and love, that looks up to the throne; and hope, that shoots into the future, and comes back with the sweet olive branch in its mouth, to convince me that evil shall not last for ever.

## LECTURE III.

## FORELIGHTS OF THE GLORY.

WE revert to those remarkable words of God, so fraught with joy and gladness : —

“ But be ye glad and rejoice for ever in that which I create ; for, behold, I create Jerusalem a rejoicing, and her people a joy,” &c. — *Isaiah lxx. 18—25.*

I COMMENCED my last explanatory remarks on this most interesting, but in some respects difficult chapter by noticing what I have ascertained from considerable research, that many writers on prophetic subjects are persuaded that whilst the risen saints, or those raised from the dead and glorified when Christ comes ; and the changed saints, or those who do not die — “ for we shall not all die, but some shall be changed ; ” are with Christ in the glory cloud or shechinah, or in the New Jerusalem, the splendid capital and metropolis of the earth ; that there will be, coterminous with them who have emerged from the world's last fiery baptism, and unconsumed by it, others somewhere on earth who shall live in the flesh as we do now : the vast and overwhelming majority they think will be righteous ; and incidental evil, in the words of

Horatio Bonar, shall be "like specks on the sun," but existing until the close of the millennial day; when all evil, in its most infinitesimal degree, shall be expunged, and the earth shall be the porch and the vestibule of a holy and a happy universe. "Behold, I create new heavens and a new earth," is the promise quoted by Peter in the 3rd chapter of his Second Epistle, where he says that "the earth and the things that are therein shall be burned up, and the elements shall melt with fervent heat;" after which "we, according to his promise," in Isaiah, "look for a new heaven and a new earth, wherein dwelleth righteousness." From this it appears that the conflagration of the old framework — not its annihilation, but its improvement — shall take place when Christ is revealed from heaven in the day of the Lord, taking vengeance in flaming fire upon them that disobey him, while he comes to be glorified and admired in all them that believe. If this promise, "I create new heavens and a new earth," in the 17th verse, be the commencement of the millennial heavens and the millennial earth, as I hold it unquestionably is, how am I to explain all the features there given consistently with the belief that all is perfect, and pure, and holy? "The voice of weeping shall be no more heard in her:" that is most satisfactory to those who hold the idea I have invariably impressed that there shall be no more tears, nor sorrow, nor crying, nor death, during the millennium. But then comes the expression in the 20th verse, and it is the difficulty. Translated according to the Septuagint, it is: "There shall not be any more carried out thence to burial an infant of days;" that is compatible with there being no death; "nor an old man who has not filled his time;" that also is perfectly

compatible with there being no death ; “ for the man of an hundred years shall be as a youth.” Yes, the aged man that is raised at the last day will live forever in his meridian vigor, youth, and perfection ; retaining all the identity of his physical economy, but radiant with immortal youth, and shining with a lustre that never shall be impaired. Then comes the last clause : “ For the child shall die an hundred years old ; but the sinner being an hundred years old shall be accursed.” A solution given by some is, that the words, “ the sinner being an hundred years old shall be accursed ; ” are added to describe what takes place at the close of a thousand years ; for at the close of the thousand years we read that nations in the four quarters of the globe break forth, and are afterwards crushed and destroyed. Another difficulty, supposing this passage describes the millennial rest, is : “ they shall build houses.” This is obvious metaphor. It is the representation of a state of perfect felicity and safety. People now build a house and do not live to dwell in it ; or they build a house and another seizes it ; and it may and perhaps does mean, taking it in the figurative sense, which is perfectly legitimate, there shall be absolute and uninterrupted security : “ the gates of it shall not be shut,” are words used of the apocalyptic city, in the Apocalypse ; it may not mean that the city will literally have gates ; it may be a figurative expression denoting perpetual peace. Then the expression, “ not bring forth for trouble ; ” if that be an allusion to the curse pronounced upon Eve, one cannot suppose births to take place during the millennial rest ; but clearly it must be accepted as a declaration that there shall be no curse, and therefore no more consequences of that curse. Then the last verse : “ The wolf and

the lamb shall feed together ; “ that is certainly compatible with all that is predicted in the millennial rest ; for as the brutes fell with man, on man’s restoration the brutes shall be restored to harmony.

Let me in the course of these remarks — and I will allude to some of these points as I proceed — show, first, what is stated to precede this happy sabbath of a thousand years ; what are the marks of the Saturday evening that merges into the twilight of a thousand years’ day of blessedness and sunshine ; and in the second place, try to explain what succeeds the dawn of that blessed era ; and thus bring before you some of the difficulties that cling to the features of the millennial age indicated by the prophet. What may we expect to precede it ? One very awful feature will characterize the Saturday evening, the six thousandth year, that precedes the seventh, or the millenary of the world, if such it be. “ This know, that in the last days perilous times shall come. For ” — and here is what shall precede it ; the nearer its sunburst the denser will be the moral darkness that precedes — “ men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy ; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof.” Here are some of the awful brands which are to mark many at the close of this economy ; but out of all, and in spite of all, will emerge and shine with more resplendent lustre the true church of the Lord Jesus Christ. We shall see these things more by the contrast ; the light and the shadow will become the



one darker, the other only the more brilliant. Preceding that event, the coming of the Lord, the conflagration of the earth, the new heavens and the new earth, there will be a more extensive preaching of the Gospel than ever there was before. Is not this a clear sign of the age? Was the Gospel ever more faithfully, more fully, more earnestly, more extensively preached than it is at the present hour? Why, many of you have lived to recollect that for a bishop to preach in a play-house would have almost ended in his head being taken off, or his being banished from the church; and for any minister of the Gospel to go and preach from a wagon or an omnibus, as the Bishop of London now and then does, would have been set down as undignified, or arrant and intolerable fanaticism. But now-a-days, in all places, in the exercise of a common sense that is admirable, and at all times, we hear of men of all denominations setting forth with marvellous perspicuity and power the preciousness of the soul, the instancy of eternity, the efficacy of a Saviour's blood, the shortness of the time, the nearness of the end, and the necessity of all making ready and preparing to meet the Lord. There will be previous to this period a pentecostal effusion of the Holy Spirit of God. I have stated in my book, "Redemption Draweth Nigh," that I believed the Pentecost of 1800 years ago was but the flush of morn, preparatory to the noon; but the early shower — the latter rains being yet to come. The language of Joel in his 2d chapter has not yet been exhausted; it remains yet to be fulfilled. For what does he say? "I will pour out my Spirit upon all flesh;" that is the first; not upon the Jews, nor a handful of Gentiles assembled at Jerusalem; but "I will pour out my Spirit upon all flesh; and your



sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Then he says: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness;" this has not taken place; our Lord says it will take place when he comes; "and the moon into blood, before the great and the terrible day of the Lord come."

Now I ask you at this moment to look around and see unprecedented numbers of men who are not ministers preaching the Gospel of Christ with no common power and success. He says: "I will pour out my Spirit upon all flesh;" and men and handmaids, and servants, and women, shall all speak. I have no doubt that the impression produced by the Spirit of God poured out upon all flesh will be so intense, and so vivid, and so irresistible, that you will have mothers preaching in their homes, servants preaching in the hall, tradesmen sparing an hour from business in order to go and preach the Gospel. The church will have her volunteers as well as the nation. Men, some of whose antecedents are anything but brilliant, are now preaching the Gospel with marvellous efficacy and power; and though we may not like their taste, though we may be pained by many of the expressions they employ, injudicious and indiscreet as they are, yet God uses sometimes very rough instruments to do very rough work; and if they are the means of bringing souls to the Saviour, and hastening on the kingdom of Christ, we will pardon the rough garment for the sake of the brilliant truth that is expressed by the lips of him that wears it.

There will be not only the universal preaching of the Gospel at all hours, in all places; but there will be also a somewhat like preparation of all flesh for that great day. Some think that the words, "I will send Elijah before the great and terrible day of the Lord," was fulfilled in the advent of John the Baptist; and that all that we are to understand by the promise of Elijah preceding Christ's second advent is merely the spirit of preparation being infused everywhere previous to that era. But this does not seem to me to exhaust the words of Scripture. For instance, our Lord says: "Truly Elijah shall first come, and restore all things;" but then he adds, "Elijah is come already." The two things seem inconsistent; but it does appear to me from various reasons that Elijah will personally precede Christ who comes to reign, just as John the Baptist personally preceded Christ who came to suffer. Recollect that Elijah needs not to be raised from the dead; he never saw death; he was translated; and why translated, unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says: "Truly Elijah shall first come, and restore all things." But if Elijah was John the Baptist can it be said of John that he restored all things? He did not restore anything at all; he preached repentance. Then if you say, how do you explain the other passage, "Elijah is come already?" I explain it by referring to the corresponding passage in Luke, where he says: "John the Baptist shall go before him in the spirit and power of Elijah;" in other words, John the Baptist came in the spirit and power of Elijah; but he was not Elijah. Our Lord says of John the Baptist that "he came, and they knew him not; but have done unto him whatsoever they

listed; likewise also shall the Son of man suffer of them." What does he here say? He says John the Baptist came, and they killed him; but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he came to the earth in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself; they came to him and said: "Art thou Messiah? And he said, No. Art thou that prophet? He said, No. Art thou Elijah? And he said, I am not Elijah." Well, John the Baptist surely knew who he was; and yet he denied that he was Elijah who is to come and restore all things. The passage, "This is Elijah, that ought to come," the French translators have given the right meaning of: *C'est l'Elie qui devait venir.* "This is *that* Elijah who ought to come," now, at this moment; the Elijah that you are to look for now is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come, and precede my glorious advent to triumph and to reign. It does therefore seem highly probable that before our Lord comes, Elijah, who is living in the body, who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; and just as a suffering Baptist came to precede a suffering Christ so a glorified Elijah will come to precede a glorified and a triumphant Christ; at least I cannot explain these passages in any other way. If you can satisfy yourselves that my inference is not sustained by these passages, then you must explain them otherwise; but it seems to me the inevitable inference from these clauses that a personal Elijah is personally to precede the coming of the Son of man.

Another mark of the approach of this era will be great scoffing as the world listens to the voice of the preacher : " Behold, the Bridegroom cometh." We are told in the Epistle of Jude : " Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts ;" or, as Peter says in his Epistle : " In the last time there shall be scoffers, saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were." But nevertheless shall be ushered in that great event, the burden of a thousand prophecies, the object of a thousand promises, namely, the glorious appearing of Jesus Christ, the great God and Saviour. I do not know a single passage in Scripture that states there is to be the millennium, and after it Christ is to come. The whole of Christendom believes there is to be a millennium ; there is no doubt about that ; but some good men believe the millennium dawns first, and Christ comes at its setting. I cannot see any warrant for that in the Word of God. Whatever be the nature of his manifestation ; whatever be the splendor with which he comes in the clouds of heaven ; whatever be the manner in which he shall appear, whether as the *shechinah* that dwelt between the cherubim in the glory cloud, or in whatever way he shall appear, all Scripture is full of the thought that he will come first, and the millennium succeed next. The sun will rise first above the horizon, then will be the light of day ; not the day first, and the sun afterwards, but the sun first, and the sunshine after. And hence the words constantly used in Scripture : " Behold I come as a thief." " The day of the Lord cometh as a thief in the



night ; for when they shall say, Peace, peace ; sudden destruction shall come upon them, as travail upon a woman with child." So again we read that : "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be." And again we read : "The grace of God teacheth us to live soberly, righteously, godly, in this present world, looking for that blessed hope, the glorious appearing of Jesus Christ, our great God and Saviour." When he comes, this passage in Peter will be fulfilled : "The earth and the things that are therein shall be burned up ; the elements shall melt with fervent heat ;" and they shall be superceded by, or rather they shall blossom into a new heaven and a new earth, wherein dwelleth righteousness. Now these are some of the antecedents of that great and glorious event.

If any ask when it shall be, my answer to that is, the day and the hour no man can give. It has often been given for me in newspapers, in magazines of all sorts and shapes ; but where they find the foundation of what they affirm I do not know. In "Redemption Draweth Nigh," I devoted two chapters to an analysis of the dates of prophecy ; but constantly I have repeated, what I cannot get some people to understand or at least to accept, that I am not sure when the date begins ; and therefore I am not sure of the time when it closes. I give a solution of those dates on certain likely principles ; but repeatedly and again I added, I may be wrong ; I may be in error in

my calculations ; I may be wrong in the commencement of the date ; I may be so in the assignment of its close.

The great epoch of 1260 years some begin at A. D. 532, ending it at 1792 ; adding the other periods of Daniel, ending in 1867. Others begin the same great period in the year 606. But the remarkable fact that I have brought out is not that the world is to end in 1867, which I never prophesied anywhere ; nor that the world is to close its present state at that year ; but that great chronological periods of prophecy bisect that year, and intersect each other at that year ; and strange to say, men that begin these dates at different periods, on different grounds find them meeting about 1867, as the termination of them all. But what is immediately to succeed I cannot say. What is to take place at the exhaustion of the great periods men have different opinions of. The opinion of some very eminent scholars is that Mahometanism and Romanism are to depart like a cloud, and that the whole earth is to be filled with light, and joy, and peace ; others seem to incline to the belief that in 1867 will be the close of this present economy, and the commencement of another and a better ; but no sane man that I know has put on the mantle of the prophet, and predicted the close of the world in 1867 ; and it is only an evidence of the fearful want of charity in the last times, and of Peter's predicted scoffing of scoffers, that they should make such statements on so absurd, unjust, and untenable premises. When therefore it is to be no man can state ; none of us know ; none of us can absolutely determine ; but it is a duty to explain these dates if we can ; it is a duty to ask your attention to them ; and that minister of the Gospel does not seem to me to fulfil his mission who skips the difficult parts



of Scripture, and treats you only to those select texts that have been discussed over and over again. There are certain texts that every preacher in Christendom preaches on, but thousands of texts most precious no preacher ever seems to touch. It is our duty to try and explain the whole Word of God, and to make plain and intelligible to the people, as far as God may enable us, the marvellous things of the Gospel of the kingdom of heaven. Some have said, however, that it is a very wrong thing to study prophecy at all, or to attempt to explain what has not been fulfilled. I will read to you a passage from the writings of Dr. Villiers, late Bishop of Durham, vindicating the very things I am now speaking of: "Some persons tell us that interpreters of prophecy differ so widely that it is useless to study it, and that it only tends to discompose and unsettle men's minds; and therefore, they say, it would be much better to leave it alone. But, my brethren, are we at liberty to take up this subject? What important doctrine has not formed the subject of dispute? Take the very question of God's electing love and sovereign grace; it is not at all unlikely that among those to whom I am speaking there may be some that do not hold the view of our 17th Article; and yet they would be very much surprised if I were not to read the 1st chapter of the Epistle to the Ephesians, or the 9th chapter of the Epistle to the Romans, because men dispute about them. But even supposing that these prophecies were subjects of dispute, even supposing that they did unsettle men's minds, who has given us leave to cull out portions of the Word of God? who has taught us that the promises of God are to be set aside as of no importance to us? Just let me refer you to one passage in the Book of Revelation, con-

fessedly a most beautiful book, and confessedly referring to things to come. It is in the 3rd verse of the 1st chapter. We read: 'Blessed is he that readeth, and they that hear the words of this prophecy.' Surely, brethren," adds the Bishop, "we are not so very rich in our possession of blessings that we can afford to throw one blessing away; and if we cannot throw it away, how can we close our eyes to the study of unfulfilled prophecy?" Most just and sensible remarks, whether uttered by a Bishop or a Presbyter, and worthy of being accepted and regarded by every Christian man.

Let us now try to ascertain what succeeds the advent of Christ, the conflagration of the earth, that inaugurates a new heavens and a new earth. First of all, there will be the resurrection of all that have fallen asleep in Christ. Of this we are absolutely sure; for the apostle says in the Epistle to the Thessalonians that Christ shall descend, that the trumpet shall sound. He tells us: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ" — "in Christ" is the definition of a Christian; "there is no condemnation to them that are in Christ" — "and the dead in Christ," that is, the Christian dead, "shall rise first." The rest of the dead do not rise till the thousand years are finished. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so

shall we ever be with the Lord." This is the first thing that will take place. There is something unspeakably grand in the thought that the green turf shall roll aside, and the cold ashes that have slept for a thousand years beneath it shall be quickened with life, and rise in immortality, incorruptibility, and beauty; Abraham and Sarah from the oaks of Mamre; the apostles, and prophets, and preachers and teachers from the dens and caves of the Alps; the great ocean, the sepulchre of nations, shall pour forth its buried millions; and they shall rise, and reign with Christ a thousand years; and this mortal shall put on immortality, this corruptible incorruptibility; and then, for it is not yet brought to pass, "then shall be brought to pass the saying that is written, O death, where is thy sting? O grave, where is thy victory?" Death shall be swallowed up in victory. All this we are perfectly sure of. The second thing that takes place will be, Satan shall be bound a thousand years. You ask, is this literal? Unquestionably it is literal. Take Cruden's Concordance, and look out the words "bind" and "bound," and you will see that it must be taken here as literal, strictly literal. He shall be bound a thousand years. What does he do now? With all the archangel's wisdom, inspired by all the fiend's depravity, he goeth about seeking whom he may devour. I believe that great crimes have a Satanic birth; that the more flagrant crimes that deform our history are the inspiration of the wicked one; and perhaps if we knew all we should mingle pity with our reprobation of the greatest criminal upon earth. But at that day Satan shall have the glory of all he has done; and God shall have the glory of all that he has done; and Satan shall be removed from our world for a

thousand years — no more the prince of the power of the air ; no more to go about seeking whom he may devour ; no more to inject into men's hearts sparks that kindle evil passions, and into men's minds clouds that darken precious truths. That one fact, that Satan shall be removed from his action on our world, will be the lifting up of that world to a new, a nobler, a lovelier level. In the third place, there shall come upon our earth all the happiness of Paradise ; there shall be Eden atmosphere, Eden earth ; Eden flowers shall bloom, and Eden trees shall grow. The groans of earth shall cease ; its travail and its expectancy will be over ; and there will be a new heaven and a new earth, wherein dwelleth righteousness. The brute creation then existing shall live in harmony and peace together. Man's fall brought the discord ; man's restoration shall restore them into harmony. It was never meant that the brutes should devour and destroy each other. The only difficulty that remains is what I have already referred to : the incidental allusions to death ; the remark that at the close of the thousand years Satan is loosed — why he is loosed I cannot say ; but depend upon it there is a reason for it, because there is Scripture sanctioning the assertion — and shall go out to deceive the nations which are in the four quarters of the earth. But who are these nations ? There the difficulty crops up ; because as far as we have seen only the risen dead in glorified bodies are the inhabitants of the millennial temple ; but here we read that there will still be wicked nations that exist somewhere ; we find also that the false prophet in some shape has his life perpetuated ; for we read : “ the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are ; and shall be tormented day and night



for ever." I believe this in its strict and rigid literality. We find, therefore, the existence of these nations; we read, secondly, of Satan being loosed.

When we turn to Isaiah xi. there are words that seem to indicate infants present in the millennial day; for we read there: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Then again we read; "The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den." These are features I dare not conceal and cannot perfectly explain, except upon the hypothesis held by the same able and eminent interpreters of prophecy, that there will be two races on the millennial earth, the glorified saints ministering to the church below; but that as now the vast majority of the world are strangers to the truth, and Christ's flock is a small one, then it will be reversed; and the vast majority, the overwhelming majority will be regenerate persons; and only incidental sin, and sickness, and death will be there; and they also believe that those who constitute the church, then, the visible church, will enjoy directly all the blessings and benefits of the ransomed and the renovated earth. They say, for instance, that "the child shall die an hundred years old" is to be accepted literally. What was the age of man before the flood? A thousand years. And they say that those who are not risen, those who are not in glorified bodies, will live a thousand years; that is, live out the millennial day; and only incidentally, shall those cases of death and sin oc-



cur which are indicated in those passages I have alluded to. But then we find that, some way or another, if this be true — and I am only stating candidly all the difficulties, for there are difficulties, and it would be unfair and unjust to deny them — that those nations that come up at the end of the thousand years must be very numerous; and secondly, they must be very wicked; because they come up to seek to destroy the camp and the saints of the Most High. I notice too that expression even in the height of millennial felicity, assuming that the 21st and 22d chapters of Revelation describe the millennial rest: “and they shall bring the glory and honor of the *nations* into it. And the *nations* of them that are saved.” And then how remarkable is that expression: “the tree yielded her fruit every month; and the leaves of the tree were for the healing of the *nations*!” Some have proposed a solution of a great difficulty; that the millennial day is also the day of judgment. I do not believe that the day of judgment means twenty-four hours. It is in all probability a protracted period. Whilst the risen saints are not judged, but glorified, many believe, and if I mistake not, Dr. Villiers among the rest — certainly the late Edward Bickersteth believed it — that the passage in Matthew xxiv. is the picture of what will occur even in the millennial day, where we read: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;” probably by the great conflagration described in Peter. “And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with

power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And in the next place: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all *nations*" — the nations constantly spoken of — "and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." The impression of many is that the whole millennial day will be ceaseless manifestation of judgment or discrimination exercised upon the living who emerge from the last conflagration, and constitute the nations of the earth; a portion apostate, a portion loyal; a portion unregenerate, a portion regenerate.

I have thus told out all the difficulty, and the only difficulty, that we have to deal with. I have read all I could lay my hand on; I have thought it over in every shape; and the difficulty still presents itself to me as at present insuperable, how, if the 21st and 22d chapters of Revelation are the photographic portraits of the millennial day, there are to be somewhere nations that will come up in the end against the camp of the saints of the Most High; how there is to be evil, sin or sickness, or sorrow, however infinitesimal, I cannot explain. Perhaps as the day draws nearer God may give us more and brighter light.

Let me quote one or two passages from eminent men upon this subject. Dr. Chalmers says, on the 50th Psalm: "This looks like the descent of the Son of man on the Mount of Olives, with all the accompaniments of

the Jewish conversion, the first resurrection from the dead, and the destruction of the hosts of Antichrist." Dr. Chalmers, in his earlier days, opposed the views I am now stating; in his latter days, and in his ripe mind, he acquiesced in those views, and boldly proclaimed them. On Isaiah xi. he says: "Christ will appear for his own; then will be the days of love and universal peace; when the animals shall cease to devour each other. And this regeneration of the world is obviously combined with the restoration of the Jews to their own land." He says on another passage: "This seeing eye to eye makes for the personal reign of Christ, whose feet shall stand on the Mount of Olives." Bishop Butler, the most powerful mind probably that ever lived, the author of that magnificent and marvellous work the *Analogy*, says: "Things of this kind in John naturally turn the thoughts of serious men towards the full completion of prophetic history respecting the final restoration of the Jews. The glorious reign of Christ," says Bishop Butler, "shall commence when we shall reign with him on the earth." Dr. Urwick, of Dublin, who does not acquiesce in all these thoughts, says of one: "The Lord who on the cross spoiled principalities and powers will not stay in his career till he wrests the very earth itself from the grasp of its usurper, recreating the earth in unrivalled purity and glory, and taking possession of it with his people." Now Dr. Urwick, an eloquent and good man, differs from me on some of these thoughts, but in the main thought he is at one. Dr. Chalmers, again, observes: "As far as we can read into prophecies before us, we feel as if there is to be the arrest of a sudden and unlooked-for visitation to be laid on the ordinary processes of nature and history; and that

the millennium is to be ushered in in the midst of judgments, and desolations, and fearful convulsions, which will uproot the present framework of society." So I am not alone in the thoughts I have given expression to.

One thing closes beautifully this interesting passage : Jerusalem shall be a rejoicing and her people a joy. Over all the area on which the risen saints shall meet ; in that consecrated metropolis of which they will be the inhabitants, and over which will hang the glory, there will be nothing but joy. Jerusalem shall be a rejoicing ; no more weeping, nor tears, nor sadness, in that grand cathedral ; no flag-stone will be lifted for the burial of the dead ; no funeral chant will be heard within its walls ; no funeral procession will wind along its aisles or will darken its beautiful light. All hearts there will be bounding ; none shall be breaking. Every heart shall pour forth its thankfulness to God as a star its light in gratitude, as a flower its perfume in praise. There will be no wilderness unreclaimed ; no discord in their songs ; no misery unatoned for, no sin unforgiven ; there will be no more tears, nor sorrow, nor crying ; there shall be no more death. Notwithstanding all the difficulties, I take the 21st and 22d chapters of Revelation as literal predictions of what is to be, and believe that the full actualization is to take place in that new heaven and new earth wherein dwelleth righteousness. The cry of the miserable Jews who assemble on Saturday near the mosque of Omar : " El Bene — Bene bethka bekarob — bemheira — bemheira beyamenu, bekarob : " " Lord, build — Lord, build, build thy house — speedily, in haste — even in our day build thy house speedily ! " will soon be answered. In the words of a sweet poet —

“ Sometimes flashes on my sight,  
Through present wrongs, the eternal right ;  
And step by step since time began  
I see the steady gain of man.

“ And still the new transcends the old  
In signs and tokens manifold.  
Slaves rise up men — the olive waves  
With roots deep set in battle-graves.

“ Through the harsh voices of our day  
A low sweet prelude finds its way;  
Through clouds of doubt, and creeds of fear,  
A light is breaking calm and clear.

“ That song of love, now low and far,  
Ere long shall swell from star to star;  
That light the breaking day which tips  
The golden-spired Apocalypse.”



## LECTURE IV.

## THE BINDING OF SATAN.

THE archangel fallen is reserved for chains. He is a usurper and an intruder now, and must be expelled at that day. St. John says —

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand,” &c. — *Revelation* xx.1—5.

I NEED not remark once more that on subjects confessedly relating to the future, good men — eminently Christian men — are at issue ; I do not mean to say they quarrel, but they differ ; and it would be strange if in speaking of those events that stretch into future ages, we should all see eye to eye. But I cannot help mentioning a most remarkable fact, the fulfilment of a prediction of the great Sir Isaac Newton, the most accomplished and the most successful student of prophecy ; — he who unbraided the sunbeam ; he who weighed the stars in his balance ; he who estimated their density, and measured their bulk, and calculated their distances and their progression in their orbits, descended from the loftiest physical investigations to

the study of the grandest apocalyptic predictions, and so became the most successful student that ever tried to unfold and to explain the mysteries and the meaning of this book. He has stated, what has been literally fulfilled, that an age would come when men would study this book more than they had ever done, and when they would agree much more about its meaning, and its import, and its application, than they had ever agreed before. This is fact; for whilst some still retain a process of solution that I think is untenable, the most eminent, the most learned, the most gifted, and I may add equally pious, hold an interpretation which seems to me to be the just, and textual, and scriptural one. Let me show first of all how this chapter has been understood by some. There are, first, those — a number gradually diminishing — who think that the angel binding Satan is purely figurative; that the resurrection of the saints, called the first resurrection, is merely the elevation and the ascendancy of Christianity, and the ascendancy of true Christians; that evil will be very much subdued during these happy years; and that those beheaded for the witness of Jesus mean not the resurrection of literally such, but of men of like spirit, like love, like faithfulness; who shall be spiritually ascendant, and shall spiritually reign with the Lord Jesus Christ, not present himself upon earth, but reigning by his Spirit in the hearts of his people. They hold that this economy — for all look forward to such an economy — will be introduced by no grand and miraculous events, by no disturbance of the present equilibrium of things; but that it will be the gradual expansion of what is truth, and life, and peace; they understand that it means simply a purer church, greater union among Christians, the places of influence and power

consecrated and occupied by the good and the pious, and Christianity vastly predominating over all the earth and throughout the world in what is called the millennial era. This was an almost universal opinion in the last century ; it is an opinion limited to a few, and these not the most enlightened, in the present century. The other school, which seems to me to be the true one, holds that the millennial era, called millennial from millennium, which means a thousand years, spoken of in this chapter is to be introduced by the personal descent, and manifestation, and present glorious majesty of the Son of God, the Prince of Peace. They hold that the dead in Christ, that is, all Christians who have died, shall instantly be raised in their resurrection robes, the moment the trumpet sounds and Christ appears ; that all of us who are living at that day shall be changed, and it is possible, though I cannot predict, that some here may never die ; that there may be some in every congregation who shall never see death ; for we that are alive when the Lord comes shall not die, but we shall be changed, in a moment, in the twinkling of an eye, all imperfection shall be eliminated, all sin shall be exhausted ; and this humanity of ours, like a glorious shrine, fit for the residence of a glorious and immortal inmate, shall without undergoing the process of decay appear with Christ in glory. It was just to teach this lesson that we find recorded in sacred history that Enoch never died, he was translated ; Elijah never died, he too was translated ; Moses died, and was raised from the dead, and appeared with Christ on Tabor — that scene that had all the splendor of heaven, but all the transience of a vision upon earth. Moses raised from the dead, and those that were raised when Christ rose from the dead in Ari-

mathea, are the types of the dead in Christ that shall be raised at that day ; Enoch and Elijah are the types and the earnest of the living in Christ that shall be changed. The instant, according to this solution — which I believe to be the scriptural and the just one — that Christ comes, the millennial sunshine, like a burst of celestial glory, shall overspread with its intense splendor heaven and earth, and every green sod shall be rolled aside, and every monument of bronze shall be broken, and every marble mausoleum shall crack ; and the dead in Christ shall be quickened, and they shall rise, and reign visibly with Christ personally and visibly in the midst of a renovated earth, and a pure air, and a bright sky, for the period of a thousand years.


This being the solution of it that seems to me the most just and consistent, I would try to meet the objections that are said to lie at the very threshold of the solution I have ventured to give. First, it has been objected to this last exposition that the Book of Revelation is figurative, and that this chapter should be regarded as figurative also. I answer, the facts predicted in Revelation are literal ; the mode of expressing them is figurative. For instance, in this chapter the great white throne, the books being opened, are figurative ; but the fact of the judgment is not figurative, but literal, because it is asserted and reasserted in many passages in God's holy Word. We must not confound two things that differ, the mode of expressing a fact and the fact itself : the fact itself may be strictly literal ; the mode of expressing that fact may be eminently figurative or metaphorical. It has been objected to the solution that I have given, that those that appear on this occasion and



reign with Christ, without entering on the passage itself, are described as souls: "I saw the souls of them that were beheaded." But I need not tell you that the Hebrew word *Nephesh*, which means *soul*, and the Greek word *ψυχη*, which means also *soul*, are constantly employed in the Bible to denote persons; in fact, it is the most common thing possible to speak of a number of people as a number of souls. For instance: "Abraham took the souls that were gotten in Haran. In Joshua x. 28: "He utterly destroyed them, and all the souls that were therein." In Exodus xii. 4: "Take a lamb according to the number of the souls;" and so in Nineveh were so many souls. Here you have the word used to denote persons. And I contend that the expression "beheaded" indicates who they were that appeared on this occasion; and being associated with the phrase, "This is the first resurrection," a word that applies not to spirits, but to bodies, it so far settles the question, and proves that it is risen men that appear and reign with Christ a thousand years. Then it has been alleged, in the next place, that the resurrection is delineated in the Gospel, for instance, as simultaneous; and that the idea here of some rising and reigning, and the others remaining in their graves, is incompatible with the express assertion of the Word of God. I answer, there is no evidence of any such thing; because the Gospel speaks of the resurrection, it does not follow that that resurrection may not have two divisions. The doctrine itself is the resurrection of all; but there may be in that act of the resurrection not only a distinction in itself, as I shall afterwards shew, but there may be also the intervention of a period of time between the one resurrection and the other. I believe, and afterwards I



will shew, though it is not necessary, that all true believers are raised at the commencement of the thousand years ; and that the rest of the dead, the unconverted, unregenerate dead, are raised at the end of the thousand years ; and therefore that the interval of a thousand years is between the first resurrection and that which is called the second or last resurrection of the dead. But it is objected by some excellent Christians that it is unreasonable to suppose that the spirits that are happy in heaven should be brought down again to earth to be present there, and to reign with Christ for a thousand years. I answer by asking, what is heaven ? I believe with Dr. Chalmers it is not a place, but a condition ; I believe with him it is the spirits of believers in a state of perfect happiness, immediately contemplating and seeing Christ : but who can say that there may not be a stratum of such spirits, as it were, above where we now are ? I think there is reason to believe, that the spirits of those who have entered into glory are neither unconscious nor ignorant of what is transacting upon earth. But whether conscious or unconscious, it is not necessary to believe that they are materially, geographically remote, but merely that they are conditionally distinct from and superior to the state in which we Christians struggling here now are. Between the people in the crypt of a cathedral, where all is cold, damp, and dark, and the people worshipping upon the floor of the cathedral, there is but the thickness of a flagstone two or three inches thick ; yet the conditions are totally different ; and the one has no connection with the other, unless when a door opens, and one ascends, and a flash of the celestial splendor breaks in, and a few notes of the heavenly song are heard ; but with that exception



the two conditions are perfectly distinct and separate from each other.

I have never been able to read otherwise that beautiful allusion in the 12th chapter of the Epistle to the Hebrews ; and if I were alone in my interpretation I should hesitate ; but I find the ablest Greek critics — and one of the ablest is the present Dean of Canterbury, Dean Alford — concur in what I think is its true solution : “ Seeing we are surrounded with so great a cloud of witnesses.” What is a cloud ? It is the effect of the sun’s heat that has taken up water or steam from the earth, and fixed it in what seems to us a thick mass, but what is really a body of thin vapor, waiting for the cold wind to touch and to condense it. Seeing we are surrounded by a cloud, a company, of those who have been exhaled or raised from earth by the fervor of the Sun of Righteousness, “ let us run with patience the race set before us, looking unto Jesus.” The idea unquestionably suggested is that those that we call dead in Christ live, and that they surround us precisely as spectators in an ancient amphitheatre. The ancient amphitheatre was not like a modern theatre in England, a place where the very air is infected, and lighted up with gas, and the dense auditory shut in. It had no roof ; the people attended in the daytime ; the bright sun and the blue sky hung over them ; and the seats of the amphitheatre rose up in successive concentric tiers around, one tier rising above another, till, if we may judge from the remains of one in Rome, twenty, even thirty thousand people could all be seated, the spectators of the scene, on the arena or the floor where the wrestlers wrestled, having thus concentrated upon them some forty or sixty thousand interested and arrested eyes. The idea is drawn from

that ; and the apostle says, just as on the palæstra or the arena the wrestlers fought, and the spectators gazed upon them, and watched with interest the issue of the conflict, so we on this earth are surrounded by an innumerable cloud of witnesses, who look down upon us, and feel an interest in us, and watch the issue of that grand battle of which they are the spectators, in which immortal souls are the combatants, where also Christ looks, and yearns to see the travail of his soul and be satisfied. It seems to me, therefore, if this be the fact, that there is no degradation in coming down to earth ; for where Christ is there heaven is ; for heaven is less a geographical locality, and more a special presence of the Lord Jesus Christ. I can see, therefore, no loss in their happiness, no degradation incurred, no descent from dignity, in their accompanying him when he comes, and constituting with him that beautiful and glorious bride clad in white robes, without spot, or blemish, or wrinkle, or any such thing ; when before the universe of stars, and all their countless tenantry, he shall present her to himself, and bid the universe see from what a depth of woe, from what a taint of character, his precious blood has washed her, what inveterate stains it has expunged, and to what a glory redeeming love has raised its chosen, its happy, and its beloved objects. Nor is this scene peculiar to this passage ; for we read in one of the most touching passages of Scripture : “ For the Lord himself shall descend from heaven.” If it be no degradation to the Master to descend, why should it be thought degradation for the servants to descend with him ? “ For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the

clouds, to meet the Lord in the air; and so shall we be for ever with the Lord."

It has been objected, in the next place, that there is no evidence that Christ is here personally present. I have said, in giving the second solution of the chapter, that there is reason to believe that the millennium is not the sunshine preceding the sunrise, but the sunshine that follows the sunrise: in other words, that the day does not introduce the sun, but that the sun's rising introduces the day; that the thousand years are not forethrown light followed by Christ's appearance, but the light is reflected from Christ's personal presence. Everybody believes that the Lord will come to this world; everybody believes that he will come again; every one that repeats the Creed, every one that reads his Bible. If there be a dispute, if it is worthy of the name of dispute, when it is really no dispute, but a difference, it is, does he come at the commencement or does he come at the close of what are called the thousand years? We can prove from Scripture that when he does come his arrival will be followed by all the events that are predicated of it, as enumerated in the present chapter. For instance, it is stated in Colossians iii. 3: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Does not that look very much like, "And they lived and reigned with him?" We read in 1 Peter i. 7: "That the trial of your faith might be found unto praise and honor and glory at the appearing of Jesus Christ." We find in 1 John iii. 2; "When he shall appear we shall be like him; for we shall see him as he is." It is constantly predicted that when he comes he will not find the earth covered with the glory of a millennium, but "will there be faith upon the earth?"



In the "last days men shall be lovers of themselves ;" and "as it was in the days of Noah, men were eating, drinking, marrying, giving in marriage, so will it be when the Son of man cometh." Were he to come at the close of the millennium these predictions would not be applicable. Therefore it appears to me that instead of coming to a world that shall be overspread with the peace and beauty of a millennial sunshine, he will come to a world disturbed, demoralized, and absorbed in material cares — contemptuously asking where is the promise of his coming, without a thought about the soul, religion, or a world to come. We are told that when he appears he will come to judgment; that his presence as Judge is personal; but in this chapter you will find that, without a single additional remark about any subsequent appearing, he ascends the great white throne, and the books are opened, and judgment is pronounced; in short, a fair and impartial reader must come to the conclusion that he is personally present at the beginning of the scene; and that in the end of the chapter and at the close of the scene he merely assumes another attitude on the same level, not descends from a higher, and makes himself manifest in the midst of the world.

I think it highly probable that the angel who lays hold on Satan and binds him is none else but the Lord Jesus Christ. I need not remind you that he is called by Malachi "the messenger;" and the word "messenger" is simply the translation of the Hebrew Melek, or the Greek *αγγελος*, which we translate "angel." I am not sure that our translation is always accurate in this rendering; the strict meaning is "a messenger;" that messenger, of course, according to the passage a spiritual or disembodied



one, but not necessarily an angel strictly and technically so called. This angel, the angel of the covenant, the messenger of the covenant in all probability is the Lord Jesus ; and when we read that he takes Satan and binds him, and shuts him up, we are reminded of his own words, that he who binds the strong man and spoils his goods is the stronger than he, the Lord Jesus Christ ; we are reminded also of his own words, that he has the key of death and of the grave ; it is he who opens the pit, and binds Satan and casts him in, where he is shut up for a thousand years. The events recorded in this chapter are preceded by fearful scenes, great wars, the destruction of Babylon, and the consumption of thousands of the hosts of evil ; but here we have the rainbow that succeeds the storm, the sunshine that breaks out after the fearful hurricanes that have wasted and swept the earth. We have in this chapter, in short, the midsummer of the world ; that beautiful and peaceful June day of a thousand years when the sunshine flows into each bay of earth like a quiet, gentle stream ; sleeps upon the roof of every homestead ; and all nature takes a long breath after the weary struggle of 6000 years during which she has groaned and travailed, waiting for the manifestation of the sons of God. There are various passages that seem to justify strongly this identification of the angel with the Lord Jesus. For instance, Peter asked the question, " Behold, we have forsaken all, and followed thee ; what shall we have ? " Now what does he answer ? Jesus answered : " Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones." Compare this with these words : " And they lived and reigned, and sat on thrones." Here

we have the picture reproduced in apocalyptic history which Jesus predicted in Matthew xix. 28. We turn to another passage, which casts light upon it, Acts iii. 19 : "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things." These times are initiated in this chapter; and therefore Christ's presence here we might reasonably expect. Again, in Jude 14, we read: "Behold, the Lord cometh with ten thousand of his saints;" and "them that sleep in Christ," says Paul, "will Christ bring with him;" "to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." All these passages clearly imply the personal presence of Christ to inaugurate this new and more glorious dispensation, when the dead in Christ shall be quickened, and the living in Christ shall be changed, and both shall reign with him on earth for a thousand years.

Having given these prefatory remarks, we naturally ask, is there the record of a literal transaction in the first part of the chapter, where it is said, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit;" — is this to be a literal and actual occurrence? Why should it not be so? I cannot agree with those who always evaporate into metaphor what

there seems to be a little difficulty in accepting as fact. This system has been pursued by Dr. Williams, in the second Essay in a volume very notorious, in which he has rarefied every doctrine of Christianity into myth, finding in the Bible not facts but figures, and metaphors, and orientalisms. I hold that we ought to take the words of Scripture as literal unless there be valid and conclusive reasons against our doing so. Is Satan here literally laid hold on? In the first place, Satan is not a myth; he is a person, an individuality, a real living power; the archangel not shorn of his strength, and how great that strength may be we know not — nor shorn of his wisdom, and how vast that wisdom may be we faintly apprehend; but deprived of his holiness; wielding his wisdom and his power to ensnare, deceive, and destroy all he can draw within his reach. We have no adequate idea of Satan's power, and we do not sufficiently bear in mind this most awful fact, and it is a very awful one, that a spirit of gigantic energy, of vast wisdom, of inexhaustible resources, is moving upon the earth, entering our homes, our Parliament, our courts of justice, and our gaols; and what is ten thousand times worse, entering our hearts, and there leaving shadows that we cannot scatter; kindling sparks that light up passions we would willingly quench; creating doubts that we abhor; and sending through our hearts thoughts, imaginations, and influences that we have no sympathy with, and over which we must mourn as the irresistible proofs that Satan is not yet bound, but still deceiving the nations of the earth. But what is the evidence that this is a literal transaction? Let me quote language almost identical. In Matthew xiv. 3, I read: "Herod had laid hold on John, and bound him, and put him in prison." So we read in

this very passage that the angel lays hold on Satan, and binds him, and casts him into the bottomless pit. And as if to show how identical the facts are, the Greek words in Matthew xiv. 3, translated "he laid hold on," "he bound and cast into the pit," are the same as found here. But the treatment of John was a literal fact; John was seized, John was bound, John was cast into prison. Why should I suppose that the same language applied to Satan, a person, not a myth, should not be strictly and literally interpreted in the same way? Turn to another part of the same book, and you find in the Apocalypse, the 9th chapter, at the 14th verse: "Loose the four angels which are bound in the great river Euphrates." Here first they have been restrained; next a command goes forth that they are to be loosed. I find the words applied to them also applied to Satan; he is bound, restrained, at the end of the thousand years he is loosed, as we shall afterwards see, and goes out to deceive the nations again. I take it, therefore, that a personal being, Satan, is literally bound and cast into the bottomless pit, and there tormented for a thousand years. But let us look in the light of other Scripture at the word translated here "the bottomless pit;" it is literally "the abyss." We find very similar language used in the 20th chapter, at the 10th verse: "The devil that deceived them was cast into the lake of fire and brimstone; and again: "Whosoever was not found written in the Lamb's book of life was cast into the lake of fire." Perhaps the bottomless pit is not the same as the lake of fire; for it is literally translated "the abyss;" but he was cast into it; and so earth was rid of his presence. Then it is added: "And set a seal upon him." Is this a literal transaction? Is there anything



to illustrate it in actual history? In Daniel vi. 16 : "Then the king commanded, and they brought Daniel, and cast him into the den of lions. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet." That was a literal transaction, a strict historical proceeding; why should I not understand the same word used on this occasion to denote the same thing, and this also to be a strict and historical transaction? We read also in the Gospel of the casting of the spirit out of the demoniac — that was a literal fact; and we read of the spirits entering into the abyss — that was a literal fact; and as if fallen spirits in the days of our Lord anticipated the judgment that is spoken of in this chapter of the Apocalypse, we read in Luke viii. 31 ; "And the evil spirits besought Christ that he would not command them to go into the abyss;" the same word, the bottomless pit; and they cried out, "Art thou come to torment us before the time?" The bottomless pit into which they were to be cast is that into which their chief archangel, Satan, was to be cast; they knew that such was their doom; but they knew that that doom would not overtake them till the dawn of the millennial era; and therefore they asked, with terrible dismay, "Art thou come here to torment us before the time?" the time fixed by the Father from before the beginning of the world. We understand, therefore, that this binding and expulsion of Satan is a literal casting him out of this world. The change that follows will be transcendently glorious. Suppose sin were not cast out; suppose that our individual sins were not extinguished — and I am not asserting that they will not — the very fact that Satan, with his brood of fallen spirits, is cast out, must be such a relief to



this world, such a release to its people, that I can see one half of millennial blessedness accomplished in the casting out of him with whom we have so long and so desperately warred; who "goeth about like a roaring lion, seeking whom he may devour," who "deceiveth the nations," and tormenteth them that dwell upon the face of the earth.

Before I conclude this portion of the chapter, let me show you by a parallel which has been given by a very excellent minister in Scotland, the Rev. Horatio Bonar, how every clause in this chapter harmonizes with a distinct text in the New Testament. He draws a line down the middle of the page of his book, and puts upon the one side a clause in this chapter, and upon the other side a text in the New Testament. In the first place —

"I saw an angel come down from heaven."

2d. "Having the key of the abyss."

3d. "With a great chain in his hand."

4th. "He laid hold on the dragon, that old serpent, and bound him a thousand years."

5th. "And cast him into the bottomless pit."

6th. "And shut him up, and set a seal upon him."

Matthew xiv. 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend."

Rev. i. 18. "I have the keys of hell and of death."

Jude 6. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Mark iii. 27. "No man can enter into a strong man's house, except he will first bind the strong man."

Luke viii. 31. "And they besought him that he would not command them to go into the bottomless pit."

Isaiah xxiv. 21. "The Lord shall punish the host of

7th. "That he should deceive the nations no more."

8th. "After that he must be loosed a little season."

9th. "I saw thrones."

10th. "They sat upon them."

11th. "Judgment was given unto them."

12th. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God."

13th. "They lived."

14th. "And they reigned with Christ a thousand years."

the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison."

Romans xvi. 20. "The God of peace shall bruise Satan under your feet shortly."

Isaiah xxiv. 22. "After many days shall they be visited."

Daniel vii. 9. "I beheld till the thrones were cast down."

Matthew xix. 28. "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

1 Corinthians vi. 2, 3. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?"

Rev. vi. 9. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

1 Corinthians xv. 22. "In Christ shall all be made alive." Isaiah xxvi. 19. "Thy dead men shall live."

2 Timothy ii. 12. "If we suffer, we shall also reign with him." Rev. v. 10. "We shall reign on the earth." Rev. xxii. 5. "They shall reign for ever and ever."

15th. "The rest of the dead lived not again until the thousand years were finished.

16. "This is the first resurrection."

17th. "Blessed and holy is he that hath part in the first resurrection.

Lastly. "On such the second death hath no power."

Isaiah xxvi. 14. "They are dead, they shall not live; they are deceased, they shall not rise."

Luke xiv. 14. "Thou shalt be recompensed at the resurrection of the just."

John v. 29. "They that have done good shall come forth unto the resurrection of life."

Rev. ii. 11. "He that overcometh shall not be hurt of the second death." "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, shall not die any more."

Thus, if we take the whole of this chapter, and set it like a beautiful gem in the centre of surrounding gems, we shall find they all cast light on it, and that it casts light on them.

Then let us comfort our hearts with this blessed hope, that the devil is not to have the mastery; that evil is not to triumph; that Satan is a usurper now, and shall be cast out an exile then; that the Saviour has left us not to forget us, but having engraved our names upon his heart, and upon the palms of his hands, he will come for his bride, that has been crying for so many hundreds of years, "Come, Lord Jesus; take to thee thy power; come quickly;" and he will answer, "Behold, I come;" and "the dead in Christ shall rise, and the living in Christ shall be changed;" and "Thou shalt be mine in that day when I make up my jewels;" and all nations shall bless him, and all shall be blessed in him; and the whole earth shall be filled with his glory.

## LECTURE V.

THEY that sleep in Christ and they that are found alive in Christ at his coming shall, the former rejoin their bodies raised from the grave, and the latter experience a complete transfiguration.

“I saw thrones and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus,” &c. — *Revelation* xx. 4, 5.

I PRODUCED in the course of previous remarks the key to the solution of the majestic and sublime chapter from which I have taken the subject of this lecture. I will now comment upon that blessed prospect — that true Easter morning, when there shall take place not the resurrection of a few, as when Christ rose from the dead, but the resurrection of all that sleep in the dust who have died in Christ, and in hope of the glory that he has promised soon and sure to be revealed. Before I advance further, let me explain the peculiar imagery here employed. He says : “I saw thrones, and they sat upon them ;” that is, I saw fulfilled what God himself has promised by the lips, or rather by the pen, of his servant the prophet Daniel. Daniel predicts what John in this chapter records as tak-

ing place at the commencement of that millennial epoch to which all past ages have contributed, and in whose glory and splendor all past times shall be crowned and glorified. Daniel says in the 7th chapter, at the 9th verse : " I beheld till the thrones were cast down ; " so John says here : " I saw thrones ; " " and " continues Daniel, " the Ancient of days," that is, the Saviour, " did sit, whose garment was white as snow, and the hair of his head like the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened. I beheld them because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like *a*," not *the*, but *a*, " like a Son of man came with the clouds of heaven ; " as in the prediction in the 24th chapter of the Gospel according to St. Matthew : " The Son of man shall come in the clouds of heaven ; " " and they brought him near before him. " And there was given him," what is recorded in this very passage, " dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." John saw in the distant vision of the future, that passed before him like a splendid panorama, across the Isle of Patmos and over the *Ægean* Sea, the accomplishment of what Daniel predict-



ed; namely, the thrones set, and they sat upon them, and judgment was given unto them. What a sublime finale to the chequered story of human joys and human sorrows! They that were persecuted and reproached of men at last accepted and acquitted of God — they that were misconstrued on earth, and suffered because of the misconstruction, now glorified and honored by being placed at the right hand of God — thrones set for them who had known only crosses; joy ministered to the hearts of them that had rarely bounded, and frequently been breaking — dignity the inheritance of those who had been degraded; saints judging the world — men judging angels — all things restored, the glory returned, the church perfect, the bride complete; heaven, the continent of glory, and earth, the long-broken-off-island, reunited, and made one blessed dwelling-place for ever and for ever. Such is the picture here sketched.

What is worth notice, and what perhaps explains some misapprehensions of the passage, occurs in these words: "I saw thrones, and *they* sat upon them." Who are the *they*? In this sentence, "I saw the souls of them," the words *I saw* are not in the original; they are in our version in italics, and I need not add that is proof there is no original expression for it. The verse runs: "I saw thrones, and they;" the question is, who are the *they*? "they sat upon them, and judgment was given unto them;" and in the van of this glorious phalanx, in the forefront of this noble army, were the souls of them that were beheaded for the witness of Jesus. Who are the *they*? Just that same "*they*" that runs like a silver thread through the whole story of the Apocalypse. You will find the first mention of the *they*, if I may use so

strange an expression, in the 7th chapter of this book : "What are these which are arrayed in white robes, and whence came *they*?" And what is the answer? Here is the definition of the *they* : — "These are *they* which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are *they* before the throne of God, and serve him day and night in his temple." After this read the 4th verse : "And I saw thrones, and *they*," the same *they*, "sat upon them." If we want, again, another explanation of the *they*, let us turn to the 11th chapter, at the 15th verse : "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that *they* should be judged." Read also the sequel of the 20th chapter, and you hear the fulfilment of the last echoes of the seventh trumpet : "and that thou shouldest give reward unto thy servants;" here is the *they*; "the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth." This is another picture of the *they* who sat upon thrones. We have the last sketch of the same bright and happy group in the 14th chapter of Revelation, at the 1st verse, the very reading of which is almost like a strain from heaven : "And I looked, and,

lo, a Lamb stood on the mount Sion, and with him" — here are the *they* — "and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and *they* sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand;" because that song was thanksgiving for spiritual things, which are foolishness to all besides; "but the hundred and forty and four thousand, which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These" — the same *they* — "these were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Here you have the picture of the very same *they* that sit upon thrones; that suffered, many of them, for their faithfulness to Christ, and that constitute what are called in the concrete throughout the Apocalypse the bride of the Lamb. She has emerged from the persecutions, the sorrows, the obscurities, of the world; she has laid aside her weeds of widowhood, she has put on her bridal garments, her Easter robes; and now she hears the beautiful, and exquisitely poetical, but though poetical not less true, language of David in the 45th Psalm: "Harken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy Father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall

entreat thy favor. The king's daughter" — now here is the picture of the *they*, of the bride — "the king's daughter is all glorious within;" not by external or gorgeous architectural magnificence, not by ritual, or artistic ceremonies and rites; but morally and spiritually inlaid with that exquisite mosaic, the graces that compose the Christian character and have their birth in the Christian heart. "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions" — the ten virgins, five wise, five foolish — "that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace," that is, Christ the King. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever."

Thus we have before us that holy and glorious group constantly delineated in the Apocalypse, in contrast to those who have apostatized from the truth, and received the mark of the great apostacy of the earth. This church, this bride, this company of living Christians, is traced from the days of Paul through the catacombs of Rome, where their memorials still survive — through the dens and caves of the earth, where their remains are still treasured in the hope of the resurrection morn — along the dens, and rocks, and recesses of the Alps — in Smithfield — on the gray moors of Scotland — wherever the truth has been preached and a martyr for it has suffered — there this bright continuity of Christian witnesses, this true apostolical succession, has constantly appeared, till at last they



culminate in the glory of the millennial day, occupying thrones; having suffered with Christ they also reign with him and rejoice a thousand years, until the vestibule of a thousand years is merged in the grand temple of eternity; and past, and present, and future, are lost in the splendors of one illuminated, everlasting, and glorious now. Such are *they*.

But what is meant by the expression, "I saw the souls of them that were beheaded?" The obvious exegesis of the text is this: John describes, first of all, the whole body; *they*, the bride, the whole company of believers; but, struck with the exceeding splendor and magnificence of the van, he adds, And I saw in the forefront of these, in the van of this great army of the living God, those that had been beheaded; those that had wrestled with superstition; those that had protested against the dominant error; those who had suffered because they would suffer rather than sacrifice to them that were no gods; these occupied the van, more resplendent, but not more worthy, than those that were behind them, that sat upon thrones, and were glorified also with Christ. I have already explained that *soul* is constantly employed in Scripture in the sense of *individual*. For instance, Nineveh, in which are so many souls; Abraham, and the souls that have come with him; meaning the individuals. Of course, if these were souls, spiritually and strictly so called, it is not probable he could see them; as far as we know, our present definition of the spirit of man is that it is invisible; and the very statement there of John that he saw them is evidence that they were not disembodied spirits, but souls in their resurrection robes, raised from the dead, throned in glory, resplendent in a light that is never shaded, and



clothed in garments that never perish. They occupied the foremost ranks; the noble army of martyrs, the goodly fellowship of the prophets, the glorious company of the apostles, were in the front rank of the church throughout all the world that doth acknowledge and serve the Lord Jesus Christ.

It is stated here that "this is the first resurrection;" it is called here the *first* resurrection. The resurrection from the dead is the distinguishing tenet of Christianity itself; and I am persuaded that whilst Christians justly look for the glorification of the soul, and rejoice in that blessed hope, they do not sufficiently realize the equally certain and glorious hope that this very dust now formed fearfully and wonderfully, one day to be decomposed and disintegrated in the grave, shall just as surely as the soul attains its glory, experience its resurrection change, and be recomposed, and glorified, and lighted up with all the splendors of heaven; preserving its identity, and yet leaving behind it all the traces of infirmity, mortality, and decay. To show how important is the resurrection, and what a space it occupies in the teaching of the ministers of Christ and in the Word of God, we find that in the early teachings of the apostles it was the dominant theme. For instance, in the room of Judas "must one be ordained to be," what? "to be a witness of his resurrection." Again, the charge against Peter and John in the temple was, "That they taught the people, and preached through Jesus the resurrection from the dead." Again, it is said concerning the apostles: "With great power gave the apostles witness of the resurrection of the Lord Jesus." At Athens, the metropolis of the world, the university of Europe, the seat of all that was æsthetic in philosophy,

art, literature, poetry, music, architecture, science, the charge against the apostle was, what proves it had been his main theme, that "he seemed to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection." Again, we read that when Paul was accused he said: "Concerning the resurrection of the dead I am called in question." And when he wrote to the Corinthians, so important did he regard this truth that he said: "If Christ be not risen from the dead, then is your faith vain, and our preaching is vain, and ye are yet in your sins." Then if we turn back to ancient days, what do we find? Abraham understood the resurrection from the dead; for he accounted that God was able to raise even Isaac from the dead. Again, Joseph believed in the resurrection of the dead; if not, why did he give commandment concerning his bones, how they should be taken, and where they should be buried? Job on his eastern plains saw along the vista of many hundred years the resurrection from the dead, and as he beheld the glorious spectacle, he burst into language half prophecy, half poetry, but entirely truth: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet" — scoff as you like, philosopher; despise it and denounce it, Athenian and Sadducee — "yet," saith this patriarch, with a faith, and hope, and earnestness that you do not know, "in my flesh shall I see God." Isaiah knew of this same great truth; for what did he say? "Thy dead men shall live with my dead body;" "the earth shall send forth her dead." David, the sweet psalmist of Israel, believed it; for did he not sing: "Thou wilt not leave my soul in *hades*," that is, separate from

the body ; “ neither shall thine Holy One see corruption ? ” The apostle Paul, speaking of the martyrs that preceded him and passed into glory, says : “ Others were tortured, not accepting deliverance ; ” why ? “ that they might obtain a better resurrection ; ” he is speaking of Abel, and of Moses, and of Abraham, and of Joseph. And what a suggestive thought is this, that the archangel wrestled, we are told in the Epistle of Jude, about the body of Moses ! it is stated in the Epistle of Jude : “ Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses.” This strikes me as suggestive of a blessed thought ; over the sleeping dust of the leader of the hosts of Israel, buried in the unknown recess of some mountain fastness in the desert, the archangel watched, lest Satan should disturb it, or in any way interfere with what was redeemed with the same precious blood with which the soul of Moses was redeemed. And if this was so, may it not be true that angels in shining groups are watching by these green sods ? that the armies, the marshalled armies of the skies, are looking after the sleeping dust of Christians upon the earth ? We are so prone to think of the soul — and we cannot think too deeply or too feelingly about its destiny — that we forget that every atom of our dust is redeemed with the same precious blood with which every faculty of our souls and every affection of our hearts have been redeemed long ago ; and it may be that the same angel spirits that minister to us, the living heirs of salvation, have the charge of that clay which waits for the first burst of the resurrection morn and the first roll of the archangel’s trumpet, when this mortal shall put on immortality, this corruptible incorruptibility ; and on that grave where triumphed, the ransomed, re-

stored, resuscitated, rebuilt frame of mortality shall give utterance to the triumphant, the almost sarcastic song, "O death, where is now thy sting? O grave, where is now thy victory? Thanks be to God, who giveth us the victory through Jesus Christ our Lord." Such are some of the constant allusions to that glorious truth, the resurrection from the dead. The immortality of the soul was the almost universal conviction of heathendom; it is so obvious a fact that, like the existence of God, it never was entirely expunged from human hearts; but the resurrection of the body is the peculiar and distinctive doctrine of Christianity; and I fear as Christians we do not think of it frequently enough, or sufficiently rejoice in the blessed prospect which it holds forth.

The resurrection is divided into two parts. All Christians believe there is to be a resurrection of the just and of the unjust; but all Christians do not agree in the order of it; and therefore where we differ we must agree to differ; looking each into his Bible, and forming what seems to him to be the true and just estimate of what is stated there. I believe that when Christ comes, and at the dawn of the resurrection day, all the sleeping dead of six thousand years who loved the Saviour and died in him shall be raised from the dead; and that the dead who have rejected and despised him will not be raised till the thousand years are finished. This is the strict, plain, and historical account in the very chapter on which I am now commenting. John says here: "This is the first resurrection;" and then what does he add? "But the rest of the dead;" what rest? All the glorified, the elect, the justified, the sanctified, the saved, lived, and sat on thrones, and judgment was given them, and they lived and



reigned with Christ a thousand years; but "the rest of the dead," that is, those who are not the justified, who are not the ransomed, who are not the chosen, lived not till the thousand years were finished. There are thus two acts in the resurrection. Of one he says: "This is the first resurrection from the dead." If there be a resurrection at all, it cannot be expressed in language more definite, more clear, or more suggestive of the literality of the event. He says of this resurrection: "This is the resurrection;" "that first one." So emphatic are the words in the original that nothing can possibly be more so. Now if the second resurrection be literal, the first must be literal also. If you speak of two things, this is the first, and this is the second, you mean, they differ numerically, but they must be the same materially. If he says of the first, "This is the first resurrection," then if the second resurrection be literal, the first must be literal; if the first be figurative, the second must be figurative, and so there is no resurrection at all, and Job's hope was vain, and Abraham's expectancy was vain, and the hope of all that have fallen asleep in Christ is vain also. Both are literal or both are figurative; you cannot make the one metaphorical and the other material. They are numerically distinguished; but in substance and in nature they must be thoroughly and entirely the same. But does Scripture justify such a distinction? I answer, it does unquestionably. Throughout the whole New Testament — if we turn to all the passages in the New Testament that relate to the resurrection of the dead — we shall find the distinction studiously; and designedly, and sharply kept up. For instance, in Luke xiv. 14: "Thou shalt be recompensed at the resurrection of the just;"



not at the resurrection, but "at the resurrection of the just." Again, in Luke xx. 35: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead;" the words in the original are: "that resurrection, that one;" "they that shall be thought worthy to obtain that resurrection, that first one," to which John refers as the preface to the millennial glory, "neither marry, nor are given in marriage." In that magnificent record of the resurrection which sounds almost like a trumpet peal, the 15th chapter of the 1st Epistle to the Corinthians, we have the order equally clearly explained; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits;" he rose eighteen hundred years ago; then what is next afterwards? "they that are Christ's at his coming;" that is the next event, which includes all believers. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." In that beautiful passage in 1 Thessalonians iv. we read: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then says the apostle Paul, in another passage equally

suggestive of the same thought, Philippians iii. 11 : " If by any means I might attain unto the resurrection of the dead." What did the apostle mean by that? If it be true that all that are in their graves shall hear the voice of the Son of man, and shall come forth, what could the apostle mean by saying that if by any means he might attain unto the resurrection from the dead? The answer is found in the original of his words; they are, literally rendered " the resurrection out of, from amongst the dead." In other words, the apostle Paul wished that he might attain, if by any means he could, to that distinct resurrection which John in this chapter speaks of as " the first resurrection from the dead." And it is very remarkable that among the writers of the earliest days, Justin Martyr, who must have almost conversed with the evangelist John, certainly with those who conversed with him — not that I would attach inspired virtue to any such nearness to an apostle; but that he must have known what was the dominant belief on this passage at that day — in his dialogue with Trypho the Jew, a most interesting and instructive dialogue, showing that Christ is the Messiah, and what is the belief and what are the hopes of Christians, written before the year 140, probably twenty years after John the Evangelist and writer of the Book of Revelation was dead, says: " I, and all Christians who are in all respects orthodox, know that there will be a resurrection of the flesh, and a thousand years' reign; and Jerusalem will be rebuilt, enlarged, and beautified." Such was the impression of one of the earliest writers after the evangelist John. And what a glorious and a blessed prospect it will be! the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, starting

from their graves, glistening like the dew upon the grass, radiant and beautiful as the stars in the sky ; constituting together a glorious church, without spot or blemish, or any such thing ! Some shall come from the precincts of the Inquisition, from the dungeons of Spain, where so many suffered and were silent, and passed away, because they would not give up the blessed hope of the Gospel of Christ ; some shall rise from the caves of Italy, from the snow-drifts of the Cottian Alps, where their bones, in the language of Milton, are still bleaching in the rains and winds of heaven ; a glorious group, shining in all the splendors of an immortality that shall know no interruption and experience no decay. Some shall come forth from the village church-yard, the green sod rolling aside to let them rise ; and the rude forefathers of the hamlet, that have slept for a thousand years, shall meet the buried dead of the catacombs and of the Cottian Alps, and join together in the worship of God and of the Lamb. The great ocean, that sepulchre of buried nations, shall hear quivering through its deepest depths the accents of the Son of man ; and rising from the desert and the silent sea — what a spectacle ! — shall be myriads of ransomed, redeemed, and glorified ones, who shall meet the rise of that Sun that will never set, and join with those that preceded them, and enter into rest, and sit on thrones, and live and reign with Christ a thousand years. Austerlitz, Jena, Waterloo, Magenta, Balaklava, Inkermann, shall all throw up their buried dead ; and every atom of their dust, quickened by the breath of Christ, the Resurrection and the Life, shall feel instinct with immortality ; bone shall come to bone, and they shall live and reign with Christ a thousand years. “ This is the first resurrection.” Bless-

ed thought ; glorious prospect ; worthy of Christianity to proclaim ; meet hope for the heart of every one who has a freehold in a grave, if he have not a foothold anywhere else ! Blessed thought ; glorious hope ; thy brother, thy sister, thy father, thy mother, shall rise again !

This great truth, the resurrection from the dead, was constantly taught by the preachers of Christianity. It is not a fantasy, it is not a dream. I am afraid that we lose half the hope and joy of the glory of heaven by etherealizing it ; and no less the hope and joy of the future by losing all impression of it as something that we can see, taste, handle, hear, and feel really happy. Hence the reconstruction of the fallen shrine of mortality is the constant hope of Christians. The future is not the extinction of the body, but its perfection, its glory, and its reconsecration. When the resurrection comes, I shall not be turned into an angel, but I shall be raised a living, responsible man. We shall not be evaporated into something transcendental, ethereal, inappreciable ; but we shall be raised with all our living, unextinguished identities, and features, and tastes, and temperament, just as we have them now, sin only eliminated, and imperfection dropped as a mortal robe in the grave from which we rise. Christ died for man, not for angels ; Christ rose and ascended into heaven the first fruits, not of angels, but of them that slept. He made the body, and eternity will show that Christ has lost nothing that he himself made. The future is not, I repeat, an ethereal, impalpable, imponderable, metaphysical thing, of which we can form no conception, but a new, bright heaven above ; a new, beautiful earth below ; an enveloping, holy, happy, brilliant, joyous atmosphere around us. They that are there shall re-



tain glorified humanity; that humanity represented in Christ, the first fruits of them that slept. It is men that die; it is men that are raised from the dead. My body is not something that does not belong to me; separate from my body I am not a man. Man is soul and body; angel is spirit alone; if I am not redeemed as a man I am not redeemed at all. It is men that sinned; it is men that are forgiven; it is men that die; it is men that are raised, soul and body and spirit; glorified, immortal, in happiness and bliss for ever and ever. Whatever disease has touched, whatever death has wrestled with, whatever taint of infirmity, imperfection, and decay the fall has left on me, shall all be eliminated and swept away; and I shall recognize the members of my flock, and they will recognize me; and they will remember that I told them these blessed truths; and all will then feel as they do not feel now, what a precious cross, what a blessed Saviour, what a glorious ransom, what a magnificent creed is Christianity! how worthy of being illustrated while we live, and sealed if needs be by our death! that blessed religion that has taught us the immortality of the soul, and its ransom also; the resurrection of the body, and its identity also; all that marks you and me, sin, imperfection, whatever the fall has bequeathed excepted, shall be restored. God did not make our headaches and our heartaches, and our gray hairs, and the crow's feet about the eye, and decay, and deformity, and infirmity; these were all the heritage of sin. Well, all these things will be made a present of to the Devil; the Devil shall have for his own all that he accomplished upon earth; and God shall have for his all that he made, and all that Jesus redeemed by his precious blood. And therefore those looks of light, and loveliness,



and beauty, that glowed in the countenance of Eve when she came from the plastic hand of her God ; and that still linger, as if reluctant to depart, on the countenances of her fairest daughters, shall all be reproduced in sharper, more beautiful, and brilliant relief. Those gleams of thought that, like the waves from the sea, spring up from the depths and fountains of the inner life ; those deep feelings for which we can find no language ; those flashes of celestial light that rise from the depth we cannot fathom or exhaust ; those distinctions, those lights and shadows, all that Adam recognized in his Eve the Second Adam shall recognize in his bride, and perpetuate and fix indelible and glorious for ever and ever. I have no wish, I have not the least wish to be an angel ; I wish to be a glorified man. I do not want another body ; I shall be content with the one I have, if God will only remove from it all that are the tokens of infirmity and of decay ; and blessed be his name, he has promised me and you not another body, but the purification of this ; not a re-creation, but a resurrection of that which has been laid down. And hence the very faces that wept on earth I shall recognize radiant with sunshine in heaven ; those very nerves that tingled with agony on earth shall vibrate with ecstasy and happiness there ; those very tones of voice which raised a melancholy minor upon earth shall sing the anthem peal of Moses and the Lamb. It is that which sleeps that the trumpet stirs ; it is that which the grave has received that the resurrection brings forth ; it is the prospect of a resurrection, not of a new creation, that is before me. Hence the Christian's sleep is everlasting refreshment ; hence the Christian's spirit at this moment, happy up to the measure of its capacity, yet keeps its

vigils probably over the green sod where its other half is laid, and waits and yearns for that glorious day; and watches and looks if it can see one gleam of the resurrection morn breaking upon the grave, and giving token that death shall be swallowed up in victory, and the grave shall give forth its trophies, and the last enemy shall be destroyed, that is, death. And the Great Watchman of Israel, He that sleepeth not nor slumbereth — be assured of this — is watching over our dead, is taking care of every atom of their dust; and sees with an omniscient eye that never closes; and watches with an omnipresence that cannot be deceived; and waits, in the exercise of an omnipotence that cannot be balked, for that day, the burden of a thousand promises, the object of countless prophecies, when this mortal shall put on immortality, and the crypts of time shall give way to the sunshine and the splendor of the cathedral of eternity; and we shall sit on thrones, and judgment shall be given us, and we shall be assessors with Christ. This is, and it is worthy of the name, that resurrection, that first one.

## LECTURE VI.

## THE HOLY AND HAPPY LOT.

BLESSINGS track a believer's steps on earth. Blessings hover over his dead dust like a rainbow. Blessings bright as sunshine on a summer day go with him for ever.

“Blessed and holy is he that hath part in the first resurrection.” —  
*Revelation xx. 6.*

IN the first lecture upon this chapter I showed that during the thousand years inaugurated by the era that is here mentioned, Satan, who has deceived the nations of the earth, and is the inspirer of the worst depravity by which the human race is branded, will be laid hold of by the stronger man than he, cast into the abyss, restrained for a thousand years, so that he shall not during that long era go forth to deceive the nations or to delude mankind. And we read that when this event takes place, and Christ himself shall be revealed, that he shall appear in the midst of his ransomed church, fulfilling the prophecy that the sons of God shall be manifested; fulfilling his own prediction that he will present his church, the company of believers, the bride, to himself, a glorious church, without spot or blemish. And he saw thrones: “Ye that have been with

me shall in the regeneration sit upon thrones, judging the twelve tribes of Israel." "And they sat upon them." Who are *they*? They are not mentioned in the passage that immediately precedes; but they are obviously *the they* we read of so frequently in the Apocalypse: "These are they that have washed their robes, and made them white in the blood of the Lamb;" they are they that are faithful, and chosen, that appear on Mount Zion with the Lamb, and cast their crowns before him, and worship him perpetually. These sit upon thrones; judgment is given unto them; and then he says, in the van of this white-robed and glorious group; in the very forefront of this magnificent assembly — assembly such as earth never bore and heaven never before saw — I beheld them that were beheaded for the witness of Jesus; that is, the martyrs — those who had not worshipped the great apostacy that has deceived the nations of the earth, nor received its mark, then and there raised from the dead. They who have slept since the days of Adam and Eve, buried under the shadow of the walls of Paradise; and from the days of Abraham and Sarah, buried under the oaks of Mamre; those who are immured in the catacombs of Rome, in the hollows and in the dens and caves of the Alps; under Smithfield; in the grey moors of Scotland; all that nobly lived, and faithfully and trustingly died, shall hear the roll of the last trump. And what a gathering will then be! the great rocks will split; monuments of bronze will be rent in twain; the marble of a thousand years will crack; the green sods will turn aside; battle-fields, from Marathon and Thermopylæ down to Waterloo, and Solferino, and Magenta, shall give up their dead; and the great ocean, the mighty grave in which such myriads are entombed, with



only the noise of its waves for their ceaseless requiem, it too shall give up its dead ; and they shall reign in glory, in beauty, in happiness with Christ for a thousand years ; that thousand years the vestibule before the permanent temple of eternal blessedness and happiness on earth. I showed that all this is to be actualized not in a distant orb, but on this very earth of ours. I think it is altogether a false spirituality that some seem to attach to the Scripture who think, Well, this earth is so bad that the devil had better have it for ever ; and it is so corrupt, and so vile — and there is a great deal of course in it that is so — that it is not worth retaining. There is nothing that God has made that shall not be purified and perpetuated in glory and beauty for ever. I do not believe that Satan will have a single spoil that is the product of his own wiles ; and that the lost that shall be with him will be, as I have often said, suicides, lost because they would not be saved ; with Satan because they would not be with Christ. There is nothing, then, we have reason to believe, that God made that Satan shall have. At that day Christ shall have all that is his, and he shall have all the glory of it ; and at that day the devil shall get all that is his, and he shall have all the glory, if there be glory, of that. Whatever Satan has introduced, Satan shall have ; but whatever God has made and Christ has redeemed, shall be purified, and made beautiful, and ennobled with a greater glory than that which it originally had. It is a very delightful thought now that this old familiar earth, that has so often groaned and travailed in pain, seeking to be delivered from wounds it has not deserved, but which its children have inflicted on it ; this earth ever mourning that it is made the ceaseless burial-place of its children : shall one day



feel the breath, and hear the accents, and be touched by the consecrating footstep of the Prince of Peace; and when it is restored and regenerated, when all sin is eliminated from it, when all the progeny of sin are driven from it for ever, I do not believe that there will be a planet in the sky or an orb of God's making that will be half so beautiful as this regenerated earth. There is not an orb in the shining sky that is above — and there are millions vastly greater than the earth we dwell on — there is no world amidst the starry hosts, the mere sentinels and outposts of which are all that we can see upon the plains of infinitude, that has in it a Calvary, a Gethsemane, a Mount Tabor, a Mount of Olives; there is not one earth of which it can be said, Jesus drank of its waters, ate of its bread, breathed its air, and its soil was trod by his crucified but sacred feet. And therefore this earth has antecedents, historic associations, blessed reminiscences, that will make it the loveliest, and the most interesting, and the most beautiful of all the orbs of the sky; and I thank God that I was born, not in Jupiter, nor in Saturn, nor in Mars, nor in some unfallen orb, but in this fallen, but redeemed, and one day to be regenerated earth.

There is a special blessing pronounced here upon those who have part in the first resurrection. I showed in the course of my previous remarks that there is a twofold act in the same great historic event. the resurrection; that it is irresistibly proved from Scripture that at the commencement of the thousand years, when Christ returns, all the dead in Christ — that is, all dead Christians — shall all be raised, and all living Christians then found shall be changed; but the rest of the dead, we are told, lived not till the thousand years were finished; and then

we shall find, as I will show you in a subsequent lecture, that they were raised, and who they were. Now, if it be true that they who are raised at the end of the thousand years means they were literally raised from the dead, then the first resurrection must mean a literal resurrection too. Either the first resurrection is literal and the second is literal, or if the first be figurative the second must be figurative, and there is no resurrection at all. But an interval of a thousand years will elapse between the two.

I wish now to ascertain in what sense they can be said to be blessed who share in this first resurrection. I must however add one or two remarks which corroborate what I said in the previous lecture, the certainty and literality of the resurrection from the dead. For instance, we are told in one part: "What; know ye not that your bodies are the temples of the Holy Ghost?" not your souls only, but your bodies; and those bodies, consecrated by the residence of the Holy Spirit of God, will be raised again in incorruptibility and immortality. Again, the apostle Paul, comparing Christ's relation to his people to the marriage relation, says, speaking of Christ and the bride, "They twoshall be one flesh." But every Christian is a member of Christ; we are knit to him by ties and bands indissoluble as eternity itself; and if he has risen, as the head, we too shall rise and reign with him in glory. Now if we be temples of the Holy Ghost, how can we perish? The Temple of Solomon has passed away like a vision; the more majestic second Temple of Herod is in ruins, or rather is the foundation of the Mosque of Omar; but that temple which the Holy Ghost has chosen and consecrated for his residence may be disintegrated, but it can

never be annihilated ; every atom of its dust rests in Christ, just as every faculty of our minds and every affection of our hearts is knit to him, never any more to be separated from him. As sure as Jesus rose — and no fact is more certain — so sure your dead shall rise too. The hand that you grasped in affection you shall hold again ; the eye that looked on you with its look of sympathy and love shall look on you again ; the very tones of voice that once were familiar to your ear shall be reproduced in all their beautiful and affectionate vibrations ; the very footsteps that you recognized as the footsteps of your nearest and your dearest you shall recognize again. Identity, recognition, are in my mind as vital elements as the resurrection itself in the Word of God.

Now then the apostle says, or rather he that inspired the apostle says : “Blessed and holy,” or as it might be rendered, “Holy and happy is he that hath part in the first resurrection.” Read the 5th chapter of St Matthew’s Gospel, and you will there find that all the beatitudes are pronounced on character. “Blessed are the pure in heart ; blessed are the peacemakers ; blessed are the poor in spirit ;” why ? Because in this world an inner satisfaction is the only compensation that we have for outer trouble ; the sunshine within lightens the black night that is without ; a spring of living water in the Christian’s heart freshens the Christian’s life, and comforts him in the heat and conflict of Christian warfare. But in that state into which we shall be introduced, and in which we shall be specially blessed, the inner joy and the outer condition will be the same. In this life the lines of nature and the lines of grace cross each other ; in that most happy and blessed state the lines of nature and

the lines of grace shall run parallel with each other ; and we shall not only have sunshine within, but sunshine without ; not only a spring of happiness in the heart, but we shall be led to living fountains of waters, and Christ shall wipe away all tears from all eyes. At present many a grace nestles in a Christian's heart that is frostbitten the instant it shows itself outside ; but in that better and brighter dispensation the air will repress nothing ; the sweet sunshine will woo every Christian blossom ; and all brightness and all blessedness without, and all happiness and all holiness within, they shall indeed be blessed and happy that have part in " that resurrection, the first one."

This blessedness and happiness may probably consist in this, that they will then recognise the fulfilment of what Daniel speaks of in words on which I have commented before : " Blessed is he that watcheth, and waiteth, and cometh to the thousand three hundred and thirty-five days." They feel the era predicted by Daniel is come ; the world's weary six thousand years, they will say, are now all exhausted ; the thousand years of blessedness, and holiness, and happiness are begun ; and they will feel at that hour as we do not feel now that heaven and earth have passed away ; and a new heaven, not another heaven ; and a new earth, not another earth, have occupied their place ; but not one jot has dropped from a promise, not one letter has fallen from a prophecy, but all has been more than gloriously realized and fulfilled. Another reason perhaps of this blessedness may be and indeed must be this — that in that resurrection the body, long severed from the soul, shall be restored and reunited to it again. We are not angels ; we are men. The definition of an angel is spirit alone ; the definition of a brute is the body



alone ; the definition of rational, responsible, redeemed man is soul and body. And those spirits that are now in glory, that state which is a stratum above where we now are, are not yet perfected in all their happiness. Your dead that are with Christ are happy up to the full measure of their capacity ; but their happiness will be multiplied and magnified when the dust they dropped, as Elijah dropped his mantle when he ascended to the sky, shall be reconsecrated and rebuilt ; and the long separated twain shall be one ; and the body shall be the meet shrine for the glorified, happy, and the rejoicing spirit. This body is our companion ; it is associated with our joys and our sorrows, our tears and our smiles : our sunny days and our sad ones are all connected with this machine, this framework, this companion, this part of myself, which we call the body ; we should not like to part with it eternally ; it would be a widowhood indeed if it were severed from us for ever ; we should be raised as angels, but we should not be raised as men. But our Elder Brother is in heaven, wherever it may now be ; with the marks of the wounds on his hands and the reminiscences of Calvary about his brow. Our dust has taken possession of heaven ; he has preceded us, a portion of our flesh, the earnest and the pledge that all earth and we that sleep in it shall be redeemed and resuscitated also, and so be for ever with the Lord. It must therefore be an augmentation of the happiness of the redeemed that the body is restored to them. It will be indeed their intensest happiness that they shall see Christ as he is. " We shall be like him, for we shall see him as he is." We are told in this very book that John beheld in the midst of the throne a Lamb as if he had been slain. If Christians now say



— and many a Christian can say — “ Whom having not seen we love ” — how marvellous that we can love one who is never seen ! “ Whom having not seen we love ; in whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory ” — if we can say so now, what shall be our joy, how intense, how full of glory, when we shall no longer believe in the unseen, but shall see the King in his beauty, and the land that is now far off ! Each star that he holds in his hand shall shine with unprecedented lustre ; each precious stone redeemed by his blood and engraven by his name shall reflect his brightness for ever and for ever. We shall no more see, as we are obliged and pained to see now, through a glass darkly. As we cannot look at the sun at noonday through a lens unless it be smoked, or colored, or dimmed, so we could not as we now are gaze upon the glory of Him, the first flash of whose splendor struck Paul to the ground on his journey to Damascus. But a time comes when our spiritual sight shall be so strengthened and our bodily vision shall be so improved that we shall no more see through a glass darkly ; the problems of this dispensation will be the axioms of that ; and the obscurities and the difficulties of to-day shall be lost in the brightness and in the glory of to-morrow, and we shall know and see even as we are known. It is a wrong thought to suppose that heaven, or to use a phrase perhaps more strictly scriptural, the future state, is simply ceaseless worship, I mean in its outward expression. I believe that in that future state all those dim discoveries that science now makes we shall see fully ; and we shall be amazed as we look back that the loftiest philosopher on earth was ever proud, and we shall see how little the most gifted of mankind now knows — how

little reason there is for the most learned to be puffed up, and we shall discover secrets, and mysteries, and glories latent in the universe which will only lead us more to Him who made them all, and redeemed them all by his blood, while we worship Him as the Lamb slain from the foundation of the world.

Another source of happiness in that first resurrection will be that the body thus raised will be no more a clog, or an impediment in the way of what we would do and what we desire to accomplish in that happy and blessed economy. At present, we often find while we read God's word that distracting thoughts dim the eye that reads and touch the heart that beats. How often do you feel weary and exhausted when the mind is unwearied and unexhausted; how often do you feel the body to be a weight, instead of being, as it will then be, a wing in your soaring worship before the throne. Nay, do we not feel what an apostle experienced, a law in our body warring against the law of our spirit; so that when we would do good, evil is present with us; and the good that we would, from weakness we do not; and the evil that we would not, from weakness we do; and we are constrained to cry in this imperfect economy, "Oh wretched man that I am! who shall deliver me from this body of death?" Are we not in such circumstances — and I speak to the depths of every Christian's experience when I thus speak — tempted to yearn for the blessedness and happiness of him who shall share in that first and great resurrection? Then that law in our members will be extinguished; then the diverging tendencies will all be put an end to; then the body will be in harmony with the mind. At present the heart, the soul, and the body, are like two instruments out of tune; they are not

in harmony; neither in unison nor in harmony. But in that day they will be retuned, and man will be in perfect harmony with himself and others; and we shall find that as men we are capable of greater things and grander things than angels; and that this body, which by reason of sin, and death, and corruption, and mortality, and decay, is now a drag, will then facilitate and help us in executing all the behests that Christ lays upon us, and in rendering that worship of which it is said, "They serve him day and night" — needing no sleep, because there is no fatigue; needing no refreshment, because there is no exhaustion; or, as it is said in another place, in seeming contradiction, but full of beautiful truth: "They rest, and yet they rest not day nor night;" the combination of rest and activity constituting together the worship, the true worship of the child of God.

In that happy state, too, the body shall no more suffer. No cheek shall be the channel of tears there; no trembling hand shall hold the bitter cup reluctantly to the lips; no Shunammite woman as she gazes upon the pale face of her dead infant shall say, while her heart breaks, "It is well." Orphans shall not weep then; no widows shall be there; all tears shall be wiped away. No brow shall be wreathed with thorns; the cypress shall give place to the palm. "Blessed and happy is he that hath part in this first resurrection."

We shall then have more than a compensation for all that we have suffered upon earth; and therefore we are cheered to suffer patiently now seeing we shall be recompensed eternally. If needs be you are perhaps in manifold tribulations, but when you stand upon the margin of this ransomed and renovated earth, when in bodies shining

with the splendors of immortality, no longer drags and dead weights, but instinct with impulse and energy, you will look back upon all the way you came; and the most afflicted of us all will then not only be constrained, but will be glad to say — Our light affliction, which we felt so heavy and which we thought so long, has worked out for us a far more exceeding, even an eternal weight of glory; and what the apostle says in the 8th of Romans, and what we feel so imperfectly now — I reckon that this present suffering, I reckon that that past suffering, was not worthy to be compared with the glory which has been revealed. Then we shall hear the address, “Come, ye blessed;” and the instant we hear these words, pains will cease to rack, and sickness will cease to waste; they that have risen and reign with Christ have met there to part no more; there will be no graves, no death, no sickness, no sorrow; this earth will be a beautiful, a holy, and a happy abode of perfect, and glorious, and happy, and holy men.

It is a blessed thought to look forward to that day, that sure and certain day, when all the traces of battle-fields, those frightful scars upon the earth, shall be effaced for ever; when graves, the furrows that are made by the ploughshare of death, shall be filled up for ever; when the cries and groans of creation, mourning, and longing, and striving to be delivered, shall all cease; when there shall be no night, the season of misunderstanding, of misapprehension, of uncertainty, and danger; when the curse that, like a stain of ink upon the sensitive blotting-paper, has radiated over all the surface of nature, and struck down to its very heart, shall be exchanged for the blessing; when the glory of Lebanon shall be brought unto it; when the lion and the lamb shall lie down together; when there shall be a thousand years of sabbath



sweetness, sabbath blessedness, sabbath joy, without sabbath clouds, or sabbath interruptions, or sabbath weariness or fatigue; when there shall be the recognition of all that we have known on earth ! I look upon it as one of the brightest hopes of Christianity that those we loved on earth, from whose lips dropped lessons of wisdom ; whose footprints upon the sands of time still shine with imperishable excellency ; we shall meet, and know, and recognize again. There is not a mother that has lost a babe that will not meet her babe and recognize it again in that pure, and beautiful, and holy light which never shall be shaded. Very sweetly does Longfellow sing of this very subject when he says : —

“ There is no flock, however watched and tended,  
But one dead lamb is there ;  
There is no fireside, howsoe’er defended,  
But hath one vacant chair.

“ The air is full of farewells to the dying,  
And mournings for the dead ;  
The heart of Rachel, for her children crying,  
Will not be comforted.

“ Let us be patient ; those severe afflictions  
Not from the ground arise ;  
But oftentimes celestial benedictions  
Assume this dark disguise.

“ We see but dimly through the mists and vapors,  
Amid these earthly damps ;  
What seem to us but sad funereal tapers  
May be heaven’s distant lamps.

“ There is no death ; what seems so is transition ;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death.”

This shall be realized in all its blessedness and comfort then. I think it would take away half the charm of the future if we were to be in it like monks and nuns, shut up in stone and lonely cells ; a father, a brother, a sister, a babe, be near you, and yet you to be insensible to their presence, or ignorant it is the familiar and the once-beloved face. The promised future is not a series of cold, insulated cells; but our Father's house. "In my Father's house are many," not cells, but "mansions." It is amid the warmth of his fireside that we shall gather; it is under that roof-tree that never shall be broken that we shall meet; and as sure as we gather round our Father's fireside and beneath our Father's roof-tree, shall I recognize and know all my brothers and my sisters in Christ, when we sit down with Abraham, and Isaac, and Jacob in the kingdom of our Father.

Then surely holy and happy is he that hath part in this first resurrection. No thorn will be about the brow; no moth will fret those shining and beautiful robes; time will leave no snows upon the hair, and it will grave no wrinkles upon the brow. There will be no sere leaves then on earth, the bequests of preceding years, and there will be no dead leaves on the soil of thought, in the garden of the heart, that we should not wish to be there; all things shall be made new; no frost shall nip the blossoms, and no shadow shall fall upon the sunshine; and the years of eternity, like the hours on the sun-dial, will be measured by sunshine, and not by shadow.

"Blessed and holy is he that hath part in this first resurrection." O Lord, may we be numbered with these thy saints in glory everlasting, for Christ's sake! Amen.

## LECTURE VII.

## REIGNING PRIESTS.

GLORY follows glory as we read the future of the sons of God. So brilliant a destiny should animate our fainting hearts, and strengthen our feeble knees as heirs of God, for —

“On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” —  
*Revelation xx. 6.*

I HAVE explained the blessedness — and it is a great blessedness — of those who have part in this first resurrection. I know that if I speak to mere secular, and worldly, and unthoughtful minds on these subjects, it gives them matter only of infinite merriment; they will only deride or sneer at it. But you may rest assured that what God has thought it right to inspire, that ambassador is unworthy of the name who thinks it not right to try to teach and explain. The mission of a minister of Christ is not that of a person who is to please the taste, gratify the appetite, indulge the notions, of a world that is thoughtless; but of one who has to speak the truth, and the whole truth, as that truth is unfolded from the first verse of Genesis to the last verse of the Apocalypse. And I am sure that

Christian minds, I not only think and hope, but I know, weary with the toils of the week, fretted with its disappointments, and sick of its troubles, its aches, and its sorrows, rejoice to get a glimpse of heaven's sweet sunshine amidst the shadows of the present; to sip a little from the fountain of living waters on the plains of this world's parched and fevered desert; and surely, surely, if Christianity be not simply a directory for man's walk, but as we believe and are persuaded it is, a shower of blessings, a burst of sunshine, to make men not simply holier, but to leave them happier in this present world; then I feel that in ministering to the happiness of men I am serving God as much as when I minister to their holiness. I have ever tried to teach and to persuade, and I am sure I am right, that this blessed religion of ours makes men happy; and I have tried to adduce and to bring forth from the page of sacred writ those grand truths that are fitted to waken in the heart's strings music, the very music of the skies; and in trying to make men happier, and in the consciousness that some are made happier, I feel my reward in my work, and am encouraged to persist in teaching those grand lessons, in impressing those bright hopes, in gathering those handfuls of sunshine in order to make you happy in this world as well as holy. When I think that we address on Sundays hundreds who are toiling all the week from early in the morning to late at night, who hear ceaselessly the sound of pence, and shillings, and pounds; who are struggling to make ends meet, and have a difficulty in doing it; who are disappointed here, and balked there, and cheated elsewhere; and worried, and vexed, and tormented, and troubled for six days; let us shut the door on the world's troubles on that beautiful day, the queen of the days of



the week, the Christian sabbath ; and let us look into the sunshine, and try to hear unspent celestial music ; and to meditate together upon themes that will strengthen us to go into the valley of the week, having been on the sunny mount, the Tabor of the Sabbath, in communion with Christ and with all that bear the name of Christ Jesus.

It is, then, a blessed thought if you and I shall be numbered in the first resurrection, for the second death shall have no power over us. What is this second death ? What does it mean ? When God told Adam the consequence of his sin he said : " In the day thou eatest thereof," literally, " Dying thou shalt die." Every one has understood that to mean death in its most comprehensive shape ; and its comprehensive shape is threefold : death physical, death moral, death eternal. In its physical shape I need not try to teach its certainty ; the young, the good, the beautiful, die daily. The long procession of the dying began at the gates of Paradise lost, and it will go on dark and gloomy till the gates open of Paradise returned and restored. Few families are without one sad reminiscence at Christmas eve ; few firesides are without one empty chair ; but, glorious thought ! those memories of yours, that like picture-galleries have stored in them the paintings and likenesses of them that are gone, shall not surrender those likenesses until the originals return, and you shall see and know even as you are seen and known. The second death is in its first aspect what we all must experience, physical ; with this distinction, however, that in the case of a Christian the venom of death is gone ; that is to say, he dies ; but he only changes the crypt for the cathedral ; this cold world for yon bright and beautiful one ; and death to him is not dying ; there

is no penalty in his sufferings, but only chastisement; there is no curse in his death, but only transference; for death in his case has lost its sting, and the grave is denuded of its victory. This death includes in the original sentence what we call spiritual death. What is spiritual death? It is the soul living on the lower plane of this world, but insensible to the great things and the grand things of a higher. For instance, the man whose soul is spiritually dead is alive to literature, alive to politics, alive to science, alive to all the questions and the criticisms of taste; but his soul is so dead to the things of the higher world that if you speak to him about regeneration, about the righteousness of Christ, about the atonement, about heaven or the resurrection, he will turn round to his neighbor and he will ask, "Doth he not speak parables?" What does he mean? He is a mystic, he is a transcendentalist; we do not understand these things; if he had told us not to pick pockets, or if he had told us not to defame our neighbor, we could have understood that; but when he speaks of those things that belong to another realm, those higher truths that touch the inner part of Christianity, then all is mystery. Why? Because his soul is dead. Just as a man who is dead does not see, I mean as far as his body is concerned, the room in which his body lies, so a man whose soul is dead does not see the spiritual truths, the great lessons, the bright hopes, the blessed sympathies, the inner and upper world amid which he is placed in the church of Christ. We have evidence of this natural death being reversed, when Lazarus rose from the dead, and multitudes rose with Christ; and we have evidence of this spiritual death being reversed in increasing thousands who are regenerated,

and translated from darkness into light, and from the power of Satan into the power of God. There is, thirdly, as the last aspect of this second death, the suffering, or destruction, if I may use the word, of soul and body in hell for ever. This is in its strictest and most absolute sense the second death. The body is not annihilated in the grave when it dies; so the soul is not annihilated in the second death when it dies. Annihilation is not only an impossibility, but scientifically looked at it is an absurdity. Your body never can be annihilated, and so your soul never can be annihilated. Your body may be dissolved, and be disintegrated, and mixed up with a thousand forms, but there it is; the soul may be spiritually dead, spiritually miserable, spiritually wretched, spiritually unhappy, but annihilated the soul never, never can be. And all the language that is employed in Scripture to denote this second death seems to me inexplicable, unless upon the assumption or admission, painful and awful as it is, that the souls of some — God forbid it may be any of us! — shall suffer for ever and ever. What can I make of such words as these? I appeal to you: "Some shall go into outer darkness; there shall be wailing and gnashing of teeth." What can I make of these words: "The Son of man shall send his angels, and they shall gather together all things that offend, and them that do iniquity, and shall cast them into outer darkness?" I have often said, what I now repeat, that the only difficulty I feel in the Bible, and the only one that the old Adam sometimes strives and struggles against, is this — that when all shall be reclaimed, when this earth of ours shall be restored; when the reign of beauty, of blessedness, of happiness, of sunshine, of joy, and of peace, shall overspread the

universe like a glorious and an unfathomable ocean, there shall be somewhere — where I know not. — a place in which shall be heard the wail of a ceaseless sorrow, and where shall be the victims of an inexhaustible calamity. My own feelings are so against it that I have striven — perhaps I have done wrong — to gather from the Bible that it is not true. I have read all that the Essayists have said, one of whom, Mr. Wilson, professes to deny it; I have read much that the Universalists of America have written in their best and most celebrated works, but I cannot get over what God in his word has said. I would reject it, I would refuse it, I would disbelieve it, if I could; but the God of patience, of mercy, and of love, who gave Christ to die for us, has settled it. I am a Protestant; my creed, or my conviction, is not what my passions, or prejudices, or sympathies, or fallen nature prescribe, but what God has said; for when He has spoken all controversy is forever settled. And therefore I must believe that when all shall be restored, when in the experience of those that reign with the Lamb, that sit on thrones, that share his greatness, that cast their crowns before him and worship him — when there shall be no more sickness, nor sorrow, nor tears, nor death — somewhere there will be, invisible to us, a cloud amid the sunshine; inaudible to us, a discord in the universal harmony, a spot of sorrow and of woe, where the worm dieth not, and the fire is not quenched; for the very same word that metes out the blessedness of the saved also metes out the misery of the lost. “These shall go away into everlasting life,” *αιωνιον* “and those shall go away into everlasting punishment;” not annihilation, but punishment. I am therefore driven to the conclusion that this second death means exactly what I have



now stated, a state of ceaseless and inexhaustible punishment. But what is the use of ingenious men trying to dissolve in their own prepossession God's plain word? There are gaols and prisons in England, but you need not go into them. Nobody, as you pass along Newgate Street, drives you into Newgate gaol; nobody sends you to Bridewell; you need not enter into any one of them. There they are; they are for those that have fitted themselves for them; but you need not go there. Is it not much better to inculcate the holiness, the happiness, the privileges, the joys of integrity and honesty, than it is to try and teach that a cell in Newgate is not so narrow nor cramped, and that Newgate has not so bad food, and that the gaolers are not so hard-hearted, and that the punishment of a prison is not so bad? What is the use of this sort of teaching? Is it not common sense to teach every man that you need not go there; you cannot go there against your own will; and if you go there you go because you will, and no force, not even royalty itself, can send a man to prison who does not wilfully and deliberately do what entitles him to a cell within that prison? So, with respect to teaching men that hell exhausts itself, and wears itself out, and that if you go there, there is sure to be an end of it, and therefore you need not be alarmed, nor care much about the matter; what wretched theology is that! Why, I would not escape hell from the fear of hell; and I should not care about going to heaven simply to be rewarded for what I have done; if the love of God be in my heart, the love of him who loved me, the love of him who gave Christ to die for me, the love of him who has inspired the Bible to teach me, the love of him who has lighted up heaven with all its splendor to receive me—

that is my inducement to follow him, and to shrink instinctively and intuitively from all that is inconsistent with his will, his word, and the requirements of his law. But, if you be Christians, finally upon this head, on you the second death hath no power. We have nothing to do, therefore, with preaching about hell. I do not believe that any man is driven into heaven by being scared from going into hell; I do not believe you will ever make a Christian by telling him about the torments of the damned; I do not think it is our mission to preach them; we have nothing to do with them. If you are not made Christians by the overwhelming pressure of God's infinite love in the gift of Christ Jesus our Saviour, you will never be made Christians at all. There is no Christianity in any human heart that is not the product of the sight and appreciation of God's infinite love in the gift of the Lord Jesus Christ. And therefore, having noticed it because it comes before me in this passage, I pass on from it, reminding you that if you accept the salvation freely offered, if you believe on the Saviour plainly set forth, not a spark of that fire can singe a hair of your heads; not an element of that second death can touch you; not a worm in it can gnaw your happiness; not a moth in it can fret your peace; you have nothing to do with it; you are redeemed, you are justified, you are sanctified; you are marching from grace to glory, and from the low levels of this world on which sin has laid you as wrecks to the high and sunny table-land where there is peace and blessedness for ever. The anxious thing I sometimes think of, and pardon me for adding it, is — whether when we find ourselves in glory and with Christ in millennial blessedness we shall miss any that we loved and took sweet counsel

with upon earth. If that be possible, that we shall miss them — and if we do not find them there we must miss them — would there not be a tear dropped upon the pavements of heaven? would there not be an agony that would pierce even a happy and a bounding heart? I cannot explain it; I leave it; I know that heaven will be infinite happiness to the redeemed, and there will not be one tear, one sorrow, one distress; but how to meet the question I have suggested, or to solve the problem, God knows best; I do not; and therefore I will not attempt to do it.

Then it is told us that those on whom the second death will have no power shall be priests, and shall reign with Christ a thousand years. Mark the two words, they shall reign, and they shall be priests; or as it is rendered in another passage: “Unto him that loved us, and washed us in his blood, and hath made us kings and priests unto God and unto Christ.” Here is the dignity of those that enjoy that first resurrection; they are, yes, you are, kings and priests now in disguise. The poorest beggar woman who is a Christian, the poorest old man who is a Christian, is a queen, and a king, and a priest unto our God and to his Christ. We are now the blood royal, but we are in disguise; in the language of Scripture, our life is hid with Christ in God. We can see the life and the dignity of those that occupy and tread the high and mighty places of the land in which we live; but we cannot see, because it is spiritually discerned, the dignity — in reversion it may be, but substantially in possession it now is — of those that are kings and priests unto God. But at that day when they shall be raised again, and this mortal shall put on immortality, and they shall reign with Christ a thousand years. the cloud that envelopes them shall be dispersed;

the darkness that overshadows them shall be dissolved ; in the language of the Gospel, the sons of God shall be made manifest ; the bride shall emerge from the low, and dark, and damp place where her sojourning has been for many thousand years, and put on her bridal raiment, her coronation robes, and shine as the brightness of the sun and as the stars for ever and ever. They shall appear at that day, all God's kings and all God's priests, with a splendor and in a glory in comparison of which the royalty of Alexander the Macedonian and the magnificence of Napoleon shall be but a spangle on a noble's robe. All shall pale and sink into insignificance beside that grandeur of which you, poor people — you, despised and down-trodden ones ; you, in this world destitute, but in the hopes of that world rich — shall be partakers and heirs for ever and ever. And when these kings shall appear, too, theirs will be crowns that shall not fade, theirs shall be sceptres that shall not be broken. They will not be, like poor Louis Phillippe, citizen kings put up by the mob, and pulled down by the mob when its passions change ; they will be kings and priests unto our God and to his Christ. All that is beautiful in aspect, all that is precious in its intrinsic nature, all that is quickening and joyous, shall be theirs in that house not made with hands eternal in the heavens. That Christians are now kings is plain ; for does not Peter say ? “ Ye ” speaking to poor, persecuted, depressed Christians scattered throughout the world, “ ye are a chosen generation, a royal priesthood.” What is a royal priesthood ? Kings and priests. So that Christians, whilst they will be in the first resurrection manifested as such, are in this economy not manifested, but really and truly such : Ye are kings and priests. But if you



be kings unto our God, you must have a retinue; royalty has its retinue. You do not see it; I do not see it; but just as the servant of Elijah saw nothing till his master opened his eyes, and then he saw shining troops of chariots and of horses that were encamped round about him; so if we had the spiritual vision we should see angels and archangels, and the spirits of the just made perfect, encompassing us, and interested in us; watching over the issues of a conflict on which two eternities depend. Michael the archangel disputed with the devil about the body of Moses. It strikes me as a just inference from this, that angels not only minister to Christians now, but that they watch over and take care of their dead dust. And if our eyes were opened by a higher than Elijah, and if we saw as Elijah's servant was enabled to see, ever as we entered what the Germans call very beautifully "God's acre," that is, the cemetery, the burial-place of the dead, we should see troops of shining angels watching over every green sod, waiting and looking towards the sunrise, if they can catch the gleams of the approaching resurrection sunshine; listening perhaps if they can hear the first trumpet tones of the resurrection morn; and, oh beautiful thought! oh comforting impression for those who have the dust of their loved ones sleeping in many a churchyard! watching over that dead dust; and were Satan to come and try to seize it as his own, Michael the archangel is there to resist him. I often feel that there may be conflicts between higher powers in our present world, far more gigantic and momentous than we in our material notions are sometimes disposed to admit. We may be in the midst of grander spectators, we may be the subjects of eyes and of an inspection more penetrating than we sometimes are disposed

to think. And perhaps as this dispensation draws nearer to the first resurrection, the veil will be withdrawn; the partition wall will become thinner; and we may hear the voices and see the flash of the splendor of a higher, a brighter, and a nobler world; and by the earnest and the foretaste feel that the millennial rest is not a dream, nor a fantasy, as some silly and stupid writers that do not understand it sometimes teach, but a blessed hope, a glorious expectation, a quickening theme, worthy of ministers preaching and of people listening to. We shall be kings; we shall reign with Christ.

But it is added, we shall also be priests. What does this mean? What is a priest? The important practical lesson I cannot too frequently inculcate, that the humblest Christian is as much a priest as the Pope of Rome or the Archbishop of Canterbury. The minister of the Gospel is nowhere called throughout the New Testament as an officer a priest. I remember once having a discussion with a Roman Catholic priest, and I offered him five hundred pounds if he would only bring forward from the New Testament one single text in which the minister of the Gospel, the ambassador of Christ, is called *ιερευσ*, a sacrificing priest; and he admitted that the New Testament did not teach it; but he said he had what was much better, tradition; however, as we do not think tradition much better, we are satisfied with the silence of the New Testament as evidence that no such officer is in existence. But, above all, how thankful we should be that we do not want such an officer! Suppose there were such officers in existence as sacrificing priests, what are they to do? We have no atoning sacrifice to offer; it was finished 1800 years ago; we have nothing for a sacrificing priest to do; a sacrificing

priest has no more to do in administering the communion than a colonel of a regiment or a captain of dragoons. We do not want such an officer, there is nothing for him to do ; the man's office would be a sinecure, because the sacrifice is finished and the pardon is offered ; and the Lord's Supper is the feast after the sacrifice, not the sacrifice itself in any sense whatever. But then we are told that whilst the minister of the Gospel is not a priest in that sense, yet all Christians are priests ; " Ye are a royal priesthood ; " " Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." Then what do we offer ? Not an atoning sacrifice. All the tears that penitents can shed are no atonement ; all the pains and agonies that devotion can endure are no atonement. You are priests, my brethren, but you are not called upon to offer a sacrificial victim. Then what are you to offer ? The same book that tells us of the priesthood tells us what its offering is : " To do good and to communicate forget not, for with such sacrifices " — now it is priests that offer sacrifices — " with such sacrifices God is well pleased." Again : " I beseech you by the mercies of God that ye present your bodies living sacrifices ; " and again : " the sacrifice of praise and thanksgiving." In other words, we as Christian priests offer to God not atonement, but eucharistic sacrifices ; that is thanksgiving sacrifices. And thus as priests we offer up sacrifices. But if there be priests and sacrifices, there must be an altar. What is that altar ? for it is the altar that sanctifies the offering. What is that altar ? It is not a stone one, nor a brick one, nor a wooden one : " we have an altar of which they have no right to eat that serve the sanctuary ; Jesus Christ, the same yesterday, to-day,

and for ever." Therefore when you retire from the house of God, and put a penny, or a shilling, or a pound in the plate for the aged poor, you do a priestly act; you lay it upon the altar, it is in the name of Christ you offer it; be it a halfpenny, be it what you like, it is a priestly act; you give it in Christ's name; or, translated into other words, you lay it upon the altar. When you do good, or visit the schools of the poor, when you minister to the needy, or give to missions, or aid the circulation of the Bible, you act as priests, and in doing these things you do priestly deeds. What a grandeur and sublimity does this give to the meanest offering that a Christian can present! In that day, that day when the priest shall be manifested; that day when the crown and the mitre shall be upon the same head; when the sceptre and the pastoral staff shall be in the same hand; when we shall be kings and priests, a royal priesthood unto our God — what shall we offer? We shall bring the loveliest flowers; and oh, how beautiful will the flowers be of a regenerated earth! and the richest fruits, and the rarest produce of the ground, in comparison of which the blighted flowers that Cain gathered under the shadow of the walls of Paradise were as nothing; and these sweet flowers and those rare fruits we, the priests of creation, shall offer unto Him that redeemed us; and we will say to him: Blessed Lord, thou Priest of priests, thou King of kings, these sweet flowers have derived their exquisite tints from thy look; these fragrant flowers have derived their perfume from thy breath; these rich fruits have been ripened in thy smiles; we, priests, redeemed by thy blood, and standing before thy throne, offer them to thee as creation's first fruits, restored, regenerated by thee, to which we are priests, offering all its



produce to thee : for thine is the praise, thine the kingdom, and thine the glory. And we will offer ourselves for his service, and all our gifts for his glory, and all we are to his praise ; and we shall take our crowns and our mitres, our sceptres and our pastoral staffs ; all the insignia of priesthood, all the crowns of royalty, and we shall cast them in gleaming showers at his footstool, and we shall say as priests : “ Worthy, worthy is the Lamb that was slain to receive honor, and riches, and glory, and power, and dominion ; for he hath made us kings and priests unto our God ; and we shall reign with him for ever and ever ! ”

Oh glorious hope ! re-creation is no myth, any more than creation ; resurrection is no myth, any more than regeneration. All that sin injured shall be repaired ; on this very earth, under these bright stars, that the mists, and damps, and vapors of sin have not touched, you and I shall meet again — blessed thought ! and constitute a congregation, and surround a communion-table, where the palm-tree takes the place of the cypress ; where the anthem peal of joy takes the place of the melancholy minor wail of creation ; where all tears shall be wiped away ; where all doubts shall be dissolved ; where we shall never be faint and weary in listening, or in reading, or in praising ; where this poor body of ours shall be no more a drag, no more a dead, heavy weight ; no more an interruption ; but a ministry of energy, of effort, and success. Oh glorious day !

“ Jerusalem, my happy home,  
When shall I come to thee ?  
When shall my sorrows have an end ?  
Thy joys when shall I see ?

In the sweet words of an old Scottish writer among the Covenantors : —

“ Ah ! my sweet home, Jerusalem,  
Would God I were with thee ;  
Would God my woes were at an end,  
Thy joys that I might see.

“ The saints are crowned with glory great.  
They see thee face to face ;  
They triumph still, they still rejoice,  
Most happy is their case.

“ For them they come in such delight,  
Such pleasure and such play,  
As that to them the thousand years  
Do seem as yesterday.

“ Jerusalem, my happy home,  
When shall I come to thee ?  
When shall my sorrows have an end ?  
Would God I were with thee.”

## LECTURE VIII.

## SOUL AND BODY.

“This is the first resurrection,” &c. — *Revelation xx. 5, 6.*

I WILL try to show you the certainty and glory of the fruits of the resurrection in what is here called the resurrection of “them who were beheaded for the witness of Jesus, and for the word of God; and who had not worshipped the beast, neither his image; and they lived and reigned with Christ a thousand years. This is the first resurrection.” I need not repeat that this chapter is the epitome of what are called the millennial blessings, or the joys of the age that is yet to be. It is after all opposition has been destroyed; after Christ has returned to the world over which sin has reigned so long, that the seer, witnessing a grand panorama, the successive scenes of which sweep before his eye, and reveal to him new facts and phenomena, says that after this he beheld an angel come down from heaven, having the key of the abyss, that is, the place into which Satan and sin shall be ultimately cast; and the symbol of restricted power, a great chain in his hand; and he laid hold upon the dragon, that is one of his titles, or the old serpent, whose subtilty in Paradise seduced Eve; who is the Devil, or the accuser of the brethren, or Satan; all his names combined; and

bound him for a thousand years. We can see at once that the binding of Satan for a thousand years will be in the first place a great relief to this world; just as his presence in this world must be a ceaseless, disturbing cause, to which is to be traced the authorship of the worst crimes that debase and deform mankind. He is said to have cast him into his own place. Where is Satan now? Not everywhere; but going about, which indicates change of locality, and therefore the absence of omnipresence; going about on the earth seeking whom he may destroy. He is taken at the advent of this new era and cast into the bottomless pit, shut up and sealed, that he should deceive the nations no more, what has been his only pleasure for eighteen centuries and upwards, until the thousand years are fulfilled. Afterwards occurs, what is the most mysterious and difficult part of this book, that he is to be loosed for a little; those who are the enemies of God are to come from the four quarters of the earth to make an attack upon the camp of the people of God, and to be destroyed. Then the millennium, like the dawn of the morning, is to break into the full-orbed sunshine of everlasting day; no disturbing, no disruptive elements being admissible; no more tears, nor crying, nor sorrow; a new heaven and a new earth, and all things made new; joy for ever dwelling therein like a rainbow round a fountain of righteousness. Then says John, I saw thrones, and they sat upon them; and judgment was given to them. "Know ye not that the saints shall judge angels? and ye shall sit with me on twelve thrones judging the twelve tribes of Israel;" the very promise of our Lord. "And judgment was given unto them; and I saw the souls of them that were be-



headed for the witness of Jesus, and for the word of God;" that was for their faithfulness in testifying to Christ; "and which had not worshipped the beast," that is, the great Western Apostacy, "neither his image, neither had received his mark upon their foreheads;" but were, in other words, Protestants; "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not," that is, their dead bodies were not raised, "until the thousand years were finished." This first one that he has referred to is the first resurrection. And then, "Blessed and holy is he that hath part in this first resurrection.

I wish to show here that there are two distinct acts in the great drama, if I may use the expression, of the resurrection — one which takes place at the commencement of the millennial day, and the other which takes place immediately at its close. Before I proceed to this, however, let me state what I believe, as indeed I can prove, that now, whilst the body is mouldering in the grave, where the soul of the Christian has left it, to be prepared and made ready for that soul when it comes back again in all its glory and its perfection, the soul that has left it enters instantly into all the happiness and joy of which it is capable. The present state of the souls of believers is not their full joy; that will be when soul and body are united together. And hence throughout the whole Scripture the souls of believers in heaven are represented as in a state of waiting or expectancy for the extrication of their dead dust from the grave, and for its being rebuilt a glorious shrine, a meet home for the glorified spirit that is to dwell in it for ever and ever. In touching words this truth is portrayed in the Epistle to the Thessalonians; where we learn that

the soul of the believer is in perfect and conscious happiness, from the distinct statement of God. But we have the means and elements of such a conviction in some degree in our own experience. The soul often acts with greater intensity when it disentangles itself from its material tenement. I am absorbed one day in thought; a topic that intensely delights me is subjected to the investigation and analysis of my mind. I am so absorbed in pursuing the theme I love that the clock strikes, person enters the room and go out again, music is heard upon the streets, the beat of many feet is echoed from the pavement; all noises and sounds transpire around me that in ordinary circumstances would disturb me; I have not heard a sound. Why? how so? The ears were shut, the senses were in abeyance, the soul had drawn in its tides from the outer shores. Disentangled thus from the complications of all outward action, it thought with the greatest intensity, and lived and acted with the completest and most thorough consciousness. Is not this so far a proof that the soul becomes vigorous in proportion as it lets go its hold of the body; that the less it is fettered by its earthly tenement the more intense, the more keen, the more powerful it becomes; as if to teach us in this world that the soul separate from the body is not in a state of unconsciousness, but that then it begins its nobler life, puts forth its grandest powers; and is capable of worship, and of adoration, and of study, and of thought, separate from the body, of which it is altogether incapable in this present economy. It will only be able to regain its highest glory and power when the body, purified, glorified, and risen, shall be worthy of so kingly an inhabitant to abide in it for ever and ever.

Hence I have always felt what I think is most comforting to Christians, that in no case is the soul ever injured upon earth. In the condition of the veriest idiot, or of the most thorough lunatic, the soul in its innermost sanctuary remains perfect, unmutilated, and were it free, capable of grand imaginings, as was the soul of Newton, or of Shakspeare, or of Milton. Then it will be asked, How do you account for the humiliating spectacle presented by either of these? I would try to explain it this way. My feet, let me suppose, are paralyzed, but the soul is not touched; my hands are next paralyzed, but still the soul is not touched. A step further, my brain, which is a still more important organ, is paralyzed, or pressed upon, but yet my soul is not touched. But you say, I am incapable when the brain is pressed upon of thinking, at least of speaking, acting, writing, in the way I was accustomed to do before — how will you meet this? It is not the soul that has undergone a change, but the outward hand of the soul, which we call the brain, that will not respond to its volitions. When you see a man paralyzed in the hand, he has lost the power of writing, but his skill is the same it ever was; his own idea of what should be, and his desire to accomplish what he means, is as perfect as ever. Then what has gone wrong? The nerves and muscles of the hand which is the instrument will not respond, because they are weak. And so in the case of the lunatic, when he does not appear as he did before; when he is incapable of those deeds, thoughts, conceptions, as far as we can see them, by which he was marked before, we shall find it is not his soul that is decayed, but it is the organ through which it acts that has suffered injury. Place the noblest minstrel that the sun ever shone upon beside a harp whose

strings are broken or out of tune ; he strikes the vibrating chord, but he brings forth no sweet music. Why ? He has not parted with his skill, nor lost his genius ; but the instrument by which he expresses what he knows has lost its power of giving utterance to them. In the same manner, when a person becomes what is called a lunatic, it is not the soul that has gone wrong ; but the instrument of many strings, so exquisitely toned when perfect, so liable to go wrong in the wear, and tear, and pressure of an overwhelming world, that will not convey to the outer ear the thoughts, imaginations, and conceptions of the soul. I have often felt this when I have seen persons do what is very cruel — tease a lunatic or an idiot ; I have always had the impression that the poor man had just as bright thoughts as I have, as clear conceptions of what was right to do, but he could not express them, he could not carry them out ; the birth of the thoughts was complete ; their development in the outer world faltered and failed ever as he made the attempt. It is not the soul, again I repeat, that is gone wrong ; but it is the outward machinery through which it speaks. November darkness, of which we have so full experience in London, is not the extinction of the sun, but the intervention of a fog ; an eclipse is not the extinction of the moon, but only the shadow of the earth upon it. So insanity, paralysis, and sickness, are not accidents of the soul, but diseases of the house in which the soul lives, in consequence of which it cannot act upon the world with which it is made to come into contact. Hence let the fog dissolve, and the sun comes forth in November as bright and pure as in June ; let the earth move on, and the moon's disc is as bright and beautiful as before ; let health be restored to the body,



and he that was pronounced a lunatic may be among the wisest and the most accomplished of men. Do not therefore suppose that in this case anything has gone wrong with the soul ; it is only something that has gone wrong with the machinery. In old age, when men begin to get more quiet and retired ; when it seems as if the soul retreated into the innermost recesses of the body as the tide of life ebbs away from the shores of the senses ; when man seems not to be so acute, or so clear in his head, or so vigorous in his thoughts, or so brilliant in his imaginations, what is it that is at fault ? Not the soul ; it is probably riper and more vigorous than it ever was ; but the body tumbling to pieces ; rafters are falling here, fragments there, the roof yielding elsewhere ; and how can we expect that the inhabitant can enjoy comfort when the house is going to pieces about him ? It is thus that we draw the inference that the soul is in the oldest man just as mature, as vigorous, as capable of thought and of great thought, as it is in the youngest. There is a great outcry in the present day against employing men who are old for great and arduous purposes. An old man with a thoroughly vigorous body is more to be trusted a vast deal than a young man or a man of middle age ; if he has a weak and worn-out body, that alters the matter altogether. But as long as the physical health is strong, you have a soul in an old man riper, with greater experience, capable of greater things, than the soul of a far younger man or a man of middle age. It is one of the proofs that this world is not our home, that just as the soul has grown readiest for living it leaves it. Can I suppose that this world is our all, our only destiny, when I notice that just after I have acquired so much knowledge, so much experience, so much wis-

dom, so much thought — that when I have served my apprenticeship to life, and am ready to live — instead of being allowed to live, I must go the way of all the earth, and leave a scene for which I am at length most fit? What does this prove? That this world is but the vestibule of another; that time is the grand porch of eternity, and that life here is only a preparation for that glorious life which alone is worthy of the name.

Having seen that the soul may live independent of the body, let me notice what is stated in the next place, that the body is just as immortal, and in its ultimate results as indestructible, as the soul. We see it laid in the grave, folded in the narrow house appointed for all living, till those that loved most the countenance that even under the shadow of death is so dear to them, must bury it in the grave, and hide it out of sight. Yet of that very dust that is laid in that sepulchre it is written — “This mortal shall put on immortality, and this corruptible incorruption; and those traces of the cold finger of death legible to all that run while they look — this death shall be swallowed up in victory;” and in that very fallen, but then resuscitated shrine I shall not feel only, but sing, “O death, where is thy sting? O grave, where is thy victory?” This leads me to think of that day when the trumpet shall sound, and Christ shall descend; and with him the souls of all that are now with him in glory; and the beautiful thought shall be actual which is so comforting to all, that when we leave this world it is not the last time we shall be in it; we shall return to it again: “Them that sleep in Christ will he bring with him;” and on that very spot in which the soul laid down that dead dust it shall put on that same again; not the clinging garment of decay, but

the glorious robe of immortality ; and we shall be caught up together with Christ, and so shall we be for ever with the Lord. Hence when the trumpet sounds the dead dust that sleeps beneath the green sod of the country churchyard ; the royal dust of all the Pharaohs, entombed in the bosom of the Pyramids themselves ; noble clay in marble mausolea and in monuments of bronze ; the sailor that sleeps so sweetly in the Euxine, with the sea waves to chime his requiem and the winds to peal his last funeral march ; the caravans that have been buried in the sand-drifts of the deserts of Central Africa, — shall all rise at that royal sound ; and this mortal shall put on immortality, and this corruptible incorruption, and death shall be swallowed up in victory. These two facts, then, are absolutely certain : the soul's individuality, its distinct existence whilst the body is in the grave ; its higher life while it is separated from the body ; and secondly, the certainty of the resurrection of the body, of the very body that fell, without its defects, without its decay without any of the evidences and the traces of sin and sorrow about it.

Having established these two facts, let me notice now, what I think is the main subject of the passage I have selected, that there are in Scripture two distinct resurrections. And that these two resurrections exist will be obvious if I turn your attention to the perfect parallelism between the verse I have read in Revelation xx. and other verses contained in the Gospel. For instance, in verse 4 it is said : " They lived." In 1 Corinthians xv. 22, it is said : " In Christ shall all be made alive." That is literal. In verse 4 it is said : " They reigned with Christ a thousand years." Are we to take that as literal ? Hear the whole promise, 2 Timothy ii. 12 : " If we suffer with him,

we shall also reign with him." Is the suffering literal? Yes. Then the reigning with him must be literal also. Again, it is said in verse 5: "This is the first resurrection." Luke xiv. 14: "Thou shalt be recompensed at the resurrection of the just;" that is, the resurrection as distinguished from that of the unjust. In verse 6 it is said: "Blessed and holy is he that hath part in the first resurrection." In John v. 29, it is said: "They that have done good shall come forth unto the resurrection of life." In verse 6 it is said: "On such the second death hath no power." In Luke xx. 35, it is said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more." Now in every instance I have quoted from the Gospels this not dying any more, this living, this reigning, this recompense at the first resurrection, are all described as strictly literal; and if so they prove that this chapter, instead of being a mere fanciful parable, is a literal prediction of strict and literal facts.

In 1 Corinthians xv. we read: "Every man in his own order; Christ the first fruits;" he rose on a Sunday 1830 years ago; "afterward they that are Christ's at his coming;" mark you, not all, but "they that are Christ's at his coming."

Let us enumerate the difficulties that have been urged by those who do not take the literal view of the passage. It has been said that all this is purely a figurative picture, and that we are not to understand the resurrection of the dead spoken of in this 5th verse as identical with the resurrection of the dead spoken of by Paul, by our blessed Lord, and by all the apostles. They allege that this is



the resurrection of the spirit, and the principles, and the faith, and the hopes, of the sainted martyrs; not therefore, as they think, a literal resurrection of the body. If it be so, it is easy to arrive at the conclusion that logically follows, that there is no resurrection at all. And hence one writer in America, distinguished for his genius and even for his piety, Bush, has consistently followed out the conclusion of Brown, Barnes, and others, and declares that there is no such thing as a resurrection of the body at all, but only the safety and happiness of the soul. But if you look into this passage, you will read: "The rest of the dead lived not again until the thousand years were finished." Does not that imply that some of the dead lived at the beginning, and that the rest of the dead lived not till the thousand years were finished? Well, let us look at the close of the thousand years, at verse 11, where John says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell," death and hades, "delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." If the first resurrection that is spoken of in verse 5 is only a figurative and spiritual thing, then the resurrection delineated at the close of the chapter must

be a figurative thing also ; and the inference is that there is no resurrection at all. But on the other hand, if this second resurrection at the close of the chapter be literal, then the first resurrection must be literal also ; for first and second apply to similar things, and are descriptive of similar events, only with numerical distinction or succession. We therefore argue that as it is confessed by all, with one exception, that the resurrection spoken of at the close of the chapter is literal, we must infer that the resurrection spoken of in the 5th verse is literal also ; and that there is therefore a first and second literal resurrection of the body. Besides, it seems to me as if the sacred penman had taken pains to teach this, for what does he say ? " This is," when he explains what he has been saying, " This is the first resurrection." That is John's way of explaining what he has already said. For instance, when he saw seven candlesticks, he says : " The seven candlesticks are the seven churches ;" that is, he tells you what they mean. So after he has given this glowing description of the dawn of the millennial morn, he explains what it is ; it is, he says, the first resurrection ; the explanation being the literal historical fact ; what preceded being something difficult that needs to be explained. But the objection made by Barnes, with apparent force, is drawn from Ezekiel xxxvii. 12, where the following words occur : " Prophecy unto the dry bones, saith the Lord ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Now, argues Mr. Barnes, who in other respects is a very able commentator, here we have the words *grave*, *burial*, *resurrection*, used in a sense that everybody will confess to be figurative : it is a description

of the Jewish people that Ezekiel here portrays ; and unquestionably these words *grave, resurrection, death, burial*, as used by Ezekiel, are not to be taken in their literal, but in their figurative or metaphorical sense. Then argues Mr. Barnes, you must interpret Rev. xx. by Ezekiel xxxvii. Now it would seem to me that the right way is to interpret the Old Testament by the New, not the New Testament by the Old ; or the more obscure by the more bright. But the real reply to this objection is a conclusive one. The prophet explains who it is that are dead ; he tells you that these bones are the house of Israel ; in other words, it is a national death, a national burial ; and therefore justly and fairly it indicates a national or figurative resurrection. But in Rev. xx., taking the very principle admitted by Mr. Barnes, the Evangelist says it was a literal death, for they were beheaded with the sword ; and as he states it is a literal death, so we must argue, by the very illustration that Mr. Barnes has quoted, that it is a literal resurrection. In other words, we have the key in each instance to the solution of the whole subject. In Ezekiel it is expressly declared to be a national, figurative death ; therefore it is a national, figurative resurrection : in the Book of Revelation it is expressly declared to be a literal, actual death ; therefore we argue it is a literal, actual resurrection. But it has been objected to this again that here we have an account, not of the bodies of those that were buried, but only of their souls. For instance, the words are : " I saw thrones, and they sat upon them ; and I saw the souls of them that were beheaded." Well, it has been argued from this that as only souls are spoken of, we must understand it to be purely figurative and spiritual, not material and literal. I may repeat, in the first place,

that the soul is repeatedly used in Scripture for the whole man. In Nineveh were so many souls; that means bodies. Again, not one soul should be saved; that means the whole man. But I will not assume that here; but what I allege is, that whilst the seer uses the expression "soul," he describes what they are by what they were previous to their resurrection. The evidence that he does so is found in the close of this chapter, where he says, for instance, "I saw the dead, small and great, stand before God;" but they were living when they stood before God. The Evangelist describes them by what they were before they were risen. So when he describes them that were beheaded he calls them souls, what they were before they were raised, and had experienced the first resurrection; just as in the same manner he calls the dead, small and great, standing before the throne, what they were before they were raised, in order to describe, or rather to identify them with the same persons. And perhaps another reason may be that John uses the phrase *souls* to lead back the reader to the beautiful scene in the 6th chapter, under the fifth seal, where we read that "The souls of them that were slain for the word of God cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." But, in order to show the continuity of the drama, and to be consolation, as it were, to these, here is the fulfilment of the promise made to the souls below the altar; that these very souls that thus cried and were thus replied to



rose and reigned with Christ in their risen bodies a thousand years. Besides, the whole language is inapplicable to the soul. How could the soul be buried? how could the soul rise? The just, and fair, and obvious interpretation of the chapter is that it was the dead raised from their graves, the dead in Christ; and constituting the first resurrection.

But it has been urged as another difficulty that martyrs only are spoken of. I answer, John's attention was arrested by the foremost of the group, and these chiefly he alludes to. Our blessed Lord is not mentioned by John in the midst of them, though it is obvious that he was there; then only the dead are mentioned at the great white throne, but the living were there also. And again, by referring primarily to martyrs he may by another link identify this glorious issue with the promise made to the martyrs under the fifth seal, to which I have already alluded; that white robes were given to them, and they should rest for a little season. If in addition to this we take other passages of Scripture, we shall find the same idea distinctly unfolded throughout the whole New Testament. For instance, in Romans viii. 18, I read as follows: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation," literally, the revelation, "of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together

until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here then is all creation represented as in a state of agony and expectancy till a certain event is consummated. What is that event? The redemption or the resurrection of the bodies of Christians, which is the first resurrection. And then in that magnificent chapter, 1 Corinthians xv., we have the same thought brought out unmistakably there also. Verse 22, for instance: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end." Now the Greek words there are very remarkable; <sup>α</sup> Christ the first fruits; afterward;" *επειτα* denotes an interval; *ετι* another word, meaning also a longer interval, "the end, when he shall have delivered up the kingdom to God, even the Father." So in the 52nd verse of the same chapter: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory;" that is the description of risen believers; not of risen unbelievers. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." All this alludes to Christians

only ; because the risen wicked will not thank Christ for their resurrection ; they will not praise him for their victory ; they will not say, " O death, where is thy sting ? O grave, where is thy victory ? " When you come to that very remarkable passage in 1 Thess. iv., you find a still further parallel explanation of it : " If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." When he comes down to this world, he will come again to judge the quick and the dead. " For this we say unto you by the word of the Lord ; that we Christians who are alive when Christ comes, and remain until the very advent of the Lord, shall have no precedence in rising from the grave over them that died hundreds of years before. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord." But why caught up in the air ? We read in the close of 2 Peter, that when that day comes as a thief in the night, the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up. Then this process will take place while Christ and his risen saints and his glorified living ones are in the air ; and as soon as this earth has undergone its last baptism, and is purified by fire, and made a meet dwelling-place for the resurrection bodies of the saints, this island world of ours, struck off by sin from the great continent of glory, shall be reunited to that continent ; no deep sea shall separate them, no terrible gulf shall part them ; but they that are there and we that are

here shall constitute one bright, and happy, and better country; and Satan will see at the end that instead of having gained one trophy he has been the instrument, not willingly but by coercion, of this earth being made a nobler home than when Adam and Eve were first introduced into it; and man raised to a pitch of glory, happiness, and peace that would never have had an existence if sin had not entered and man had not fallen. I know the difficulty occurs to some, if this earth is to be burned, as Peter distinctly states, how is it possible that any can live while the earth undergoes that dread and terrible baptism? That it is to be so Scripture emphatically asserts. The heavens and the earth are kept stored with fire until that day. Geology here steps in and confirms what Scripture asserts. But it is asked, if this earth is to be destroyed, how can God's people, their bodies being raised before its baptism, live during so fiery an ordeal? The answer is, God saved a remnant at the Deluge, when the Flood overflowed the wide world; God saved a Lot from burning Sodom; God saved the Christians from the wreck of Jerusalem. If God has said it shall be, we know that it must be. But the probable explanation of the difficulty is this: we shall be raised up with the Lord in the air; but is there no intimation in the Thessalonians that we return? I open the 21st chapter of Revelation, which follows the millennium, and we have there the picture of the return: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I saw the holy city, new Jerusalem" — that is, the company of God's people — "coming down from God out of heaven" — having been caught up with the Lord in the air till this fiery baptism was finished — "coming down



from God out of heaven, prepared as a bride adorned for her husband. And so shall they thus be for ever with the Lord."

A passage has been quoted from Daniel xii. 2, which seems at first not to sanction this idea: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If this be strictly and literally translated, it would imply that the resurrection of all shall take place at once; and that when the whole are raised, some will be for everlasting life, some for everlasting death. But it is remarkable that here again our translation is at fault. A most distinguished critic says: "There is in this passage a distinction between them that awake and them that sleep; and the strict and literal translation is: 'And many of them that sleep in the dust of the earth shall awake; these' " — that is, those who awake — "'to everlasting life; and those' " — that is, the parties that sleep — "'to everlasting death.'" So that the passage, instead of disproving it, would prove it.

Such is the prospect before the saints of God. "Blessed and holy is he that hath part in this resurrection." How should we aspire to partake of it! how anxious should we be to be found in Him who is the resurrection and the life! And that resurrection will consist of all the individuality of every Christian that ever fell asleep. Not one flower shall perish; not one sheaf shall be lost; not one shall be wanting at that glorious Easter morn when nature shall put on her Easter robes, and no sin nor trace of sorrow shall be known in it any more. I believe at that day, in all probability not extremely remote, the dust you consigned to the grave, thinking it would be

long before you should ever meet it again, shall come forth; and not one fugitive expression on the countenance shall be wanting; not one tone in the well-remembered voice shall be hushed; not one element that enabled you to distinguish and to say, "This is my child; that is my wife; this is my husband; that is my son," shall be then and there missing. There will be perfect recognition, perpetual communion; all the excellencies of humanity will survive, with none of its defects; more than its pristine glory will be there, with nothing of its subsequent decay; and so shall we be for ever with the Lord.

## LECTURE IX.

## SATAN LOOSED FOR A LITTLE.

THERE are difficulties in every great truth. We see through a glass darkly — yet we see. What we are about to read and discuss has long perplexed the prophetic student.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”— *Revelation xx. 7 — 10.*

IT is right that I should show that I am not singular — not at all singular — in my interpretation of this chapter. Learning and piety hold the same views. Upon the great and essential verities of the Gospel I speak with all the dogmatism, if you like, with which it is possible to speak. I have no doubt that Christ is God ; or that it is his blood alone that cleanseth from all sin ; or that the Spirit of God alone changes the human heart. On these things, therefore, I speak absolutely, as an ambassador from

heaven, bringing glad tidings, and laying them at the door of every man's individual heart. But when I try to explain a confessedly difficult theme, I admit at the beginning, and I would repeat it at the close, I may be wrong. But it becomes the duty surely of one who has a Bible, and who believes that every word in that Bible is from God, to do his best to cast light upon it. I am persuaded the force and weight of evidence is in favor of the exposition I have given. If you can present an exposition that casts more consistent light upon it, I will accept it; but I must retain my present belief till I have conclusive evidence, such as I have not yet seen, in the opposite direction. One of the ablest Greek scholars of the day is the present Dean of Canterbury, Dr. Alford. He has written a critical Greek Testament; and as he has just published the fourth volume, which treats on the Apocalypse, I felt anxious to ascertain what he says upon that very subject. He states one remarkable fact, that all the writers of the earliest ages of the Christian Church of weight and character hold substantially the same view that I have been endeavoring to elucidate in these lectures. For instance, he says: "Some of the more marked upholders of the view since that great Revolution —" that is, the French Revolution — "have been divided among themselves as to the question, whether the expected second advent of our Lord is to be regarded as preceding or succeeding the thousand years' reign or millennium. The MAJORITY, BOTH IN NUMBER, AND IN LEARNING AND RESEARCH, ADOPT THE PRE-MILLENNIAL ADVENT; following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself." Such is the testimony of one who is at least competent to speak. He says in



another part of the same book: "On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation — I mean, the necessity of accepting literally the first resurrection, and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them (it is otherwise in John v. 28, which is commonly alleged for the view I am combating) — in a sentence where, one resurrection having been related, 'the rest of the dead' are afterwards mentioned — we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words; and the Apocalypse, or any other book, may mean anything we please. It is a curious fact that those who sustain this, studious as they generally are to uphold the primitive interpretation, are obliged, not only to wrest the plain sense of words, but to desert the unanimous consensus of the primitive Fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till Chiliastic views had run into unspiritual excesses was this interpretation departed from. It now remains that I say somewhat respecting my own view of the character and arrangement of the prophecy, which may furnish the reader with a general idea of the nature of the interpretation given in the notes. And first for the principles on which that interpretation is based. The book is a revelation given by the Father to Christ, and imparted by him through his angel to St. John, to declare to his servants things which must shortly come to pass; in other words, the future conflicts and triumphs of his church; these being the things which

concerned 'his servants.' Of all these, the greatest event is his own coming in glory. In consequence, it is put forward in the introduction of the book with all solemnity, and its certainty sealed by an asseveration from the Almighty and everlasting God. Accordingly, we find every part of the prophecy full of the subject. The Epistles to the Churches continually recur to it; and it forms the solemn conclusion, as it did the opening of the book. But it was not the first time that this great subject had been spoken of in prophecy. The Old Testament prophets had all announced it; and the language of this book is full of the prophetic imagery which we also find in them. The first great key to the understanding of the Apocalypse is the analogy of Old Testament prophecy. The next is our Lord's own prophetic discourse, before insisted on in this reference. He himself had previously delivered a great prophecy, giving in clear outline the main points of the history of the church. In this prophecy, the progress of the Gospel, its hindrances and corruptions, the judgments on the unbelieving, the trials of the faithful, the safety of God's elect amidst all, and the final redemption in glory of his faithful people, were all indicated. There, they were enwrapped in language which was in great part primarily applicable to the great typical judgment on the chosen people — the destruction of Jerusalem. When this book was written that event had taken place, completing the first and partial fulfilment of our Lord's predictions. Now, it remained for prophecy to declare to the church God's course of dealing with the nations of the earth, by which the same predictions are to be again fulfilled on a larger scale, and with greater fullness of meaning. It is somewhat astonishing that many of those who

recognize to the full the eschatological character of the prophetic discourse of our Lord should have failed to observe in the Apocalypse the very same features of arrangement, and an analogy challenging continual observation." And then he says, in another part: "But here again, according to the practice of which I cannot too often remind the student, a voice from heaven announces the character of the new and final vision which is to follow: Blessed are they which are called to the marriage supper of the Lamb. And now, in the prophetic details of the third of the previous angelic announcements, and of the proclamation of the blessedness of the holy dead, the great events of the time of the end crowd, in their dread majesty, upon us. First, the procession of the glorified Redeemer with the armies of heaven following him, coming forth to tread the winepress of the wrath of Almighty God. Then, the great battle of the Lord against his foes, the beast and the false prophet, leagued with the kings of the earth against him. Then, the binding of the dragon, the old serpent, for a season. Then, the first resurrection, the judgment of the church, the millennial reign; as to which I have again and again raised my earnest protest against evading the plain sense of words, and spiritualizing in the midst of plain declarations of fact. That the Lord will come in person to this our earth; that his risen elect will reign here with him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment — this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic church, before controversy blinded the eyes of the fathers

to the light of prophecy. But the end is not yet" — and this introduces what I am now going to speak on — "one struggle more, and that the last. At the end of the millennial period Satan is unloosed, and the nations of the earth are deceived by him; they come up against and encircle the camp of the saints and the beloved city; and fire comes down out of heaven and consumes them, and the devil who deceived them is cast into the lake of fire. Then is described the general judgment of the dead, the destruction of death and Hades, and the condemnation of all whose names are not found written in the book of life."

I have extracted this because it is the judgment of a learned and candid scholar, who has spent his days and years in elucidating the sacred text; and I must say, his judgment so perfectly coinciding with my own, formed without the knowledge of his book, for the book has only been recently published, is to me additional proof, if additional were wanting, that ignorant men may scoff, and silly sceptics may sneer, but they cannot overturn the truth, or arrest the march of events. As soon may the waves of the sea wash the rocks away as the scoff or the sneer of the thoughtless shake truths based not on the fancies of the ignorant, but on the severest exegesis and the most profound criticism of the best and ablest scholars of this and of earlier ages.

But all heretofore and up to the subject of this lecture has been exceedingly plain, at least, according to my mind. Here, however, I enter on a passage which I confess is beset with difficulties. I do not know well how to discuss it, or how and by what means I can cast any new or intenser light upon it; but it would be unfair if after having tasted all the sweets of the previous part, and



leaving something of the beauty and grandeur of the close still to enter upon, I should have passed over this very difficult section of a grand theme ; namely, the unloosing of Satan, which the Dean of Canterbury believes to be literal ; his deceiving the nations, and then his final catastrophe.

These thousand years of beauty and of blessedness are to have a close ; a close that in some degree seems undesirable and disastrous ; but perhaps it will only be brief, like a summer night in the North of Scotland, where, when the evening twilight comes, and just as its darkest moment arrives, the first rays of the morning twilight begin to cover the mountain tops, and to glorify the length and breadth of the land. So it may be that this night at the close of that millennial day will be very short, and that its last expiring shadow will be lost and glorified in that grand sunburst whose beams shall have no interruption, whose brightness will have no shadow ; for he shall reign and shine in noontide splendor for ever and for ever. There is one thought, however, full of practical instruction to us ; that is, that Satan is set forth in three different places as indulging in one great wickedness. For instance, in the 3d verse it is said "that he should deceive the nations no more ;" and then it is said that he is to go out, at the end, to deceive the nations once more. I wish Christians were as consistent in their good work as the devil is in his bad one ; he goes out at the close of these thousand years, still on the same career and for the same mission, to deceive the nations. This is the characteristic practice of Satan, I believe, at the present hour. If I accept nations in their strict and literal significance, I may ask what explains the chronic fever that pervades

all the nations of the earth at this moment, unless it be the power and presence of some giant deception of the kind here spoken of? Look where you may, you trace his footprints. Turn, for instance, to the Mahometan nation: it seems as if Satan, knowing he has but little time, were rousing into its maddest frenzy the fanaticism of the Moslem; so that the massacre that took place at Jedda, and the massacres that have filled the streets of Damascus with blood, and the atrocities that would take place even in the neighborhood of Constantinople if they were not under the eyes of the powers that sheltered them once, but probably will not shelter them again; all seem to indicate that Satan, knowing that he has but a little time, is seizing every national element of disturbance, and exasperating it to the very utmost of his power.

If I turn to another nation of the earth, without touching anything that goes beyond my province, Russia is seen still thirsting to raise the Cross on the Mosque of St. Sophia, still looking for the beautiful Bosphorus and the shores of the Mediterranean as the limits of her gigantic and powerful empire; and perhaps if she were mistress of Turkey matters could not be worse than they are; for Constantinople and Turkey in Europe, and every land in which the Turco-Moslem is encamped, has become the shame and the scandal of Europe, not to say of the world; and if it were safe for the equilibrium of nations that Russia should have Constantinople (and I believe she is destined in the prophetic record to have it, and will have it, do as nations like,) it could not be worse than it is under the reign of "the sick man," whose slippers two imperial candidates are waiting to possess, and whose death will lead to convulsions that, according to the prophetic

record, will envenom the troubles of the latter days. If we look across the sea to another part of the continent of Europe, does it not seem as if Satan were still deceiving Austria, as he deceived her at first to form the wretched Concordat with the Pope, which she has at last been driven to renounce or modify; tempting her to believe that Hungary, a nation of brave, and gallant, and high-spirited men, can be crushed by force, instead of being conciliated by love; a sort of infatuation which must arise from the deception of the Wicked One? If you turn to Spain, there to read the Bible is a civil crime and a religious heresy. To tell a man that Christ alone is the way to heaven is followed by imprisonment. In that land the Church of Rome seems to have found a last retreat, and to hold her mediæval revels and to exercise her ultramontane tyranny untouched; there civil liberty is a crime. religious liberty is heresy; and poor prisoners, men upright, just, and good, and loyal, are lingering out their lives in damp, dark dungeons, charged with no crime but this, that they insist upon the right of worshipping their own God in the way that to them seems right. Turn to France, how disturbed is it still! it seems as if Paris were the echoing centre of all Europe. I stated in the course of expositions of the Apocalypse that during the last vial, or rather the sixth vial, and at the beginning of the seventh, three unclean spirits go out like frogs, it is said, to deceive the nations of the earth — the very work in which Satan is here said to be engaged. And it has been argued by students of prophecy, and almost demonstrated by Elliott in his *Horæ Apocalypticæ*, that as the three frogs were the national arms of France on the standard of Clovis and of Charlemagne, and the original national in-

signia, the deceptive spirits that are to deceive and convulse the nations of the earth are to go out from Paris. When we look at present complications we cannot help suspecting that deception is going on there, and ambition nursed and fostered in minds to whom it would be much better were it a stranger. If we pass on to Italy, it looks like a gleam of sunshine amidst the black clouds that cover Europe; and yet Italy is surrounded with difficulties. Satan, who envied Paradise its happiness, envies Italy its resurrection, and its progress, and its rising greatness. If one look at Rome, the great centre of Italy, and at the poor unhappy Pope (and really one feels for him personally, for he is a kind, benevolent-hearted old man,) we cannot but see how bitterly deceived he is, when instead of rectifying abuses he is fulminating anathemas; when instead of pouring blessings on the land he is issuing curses against those that disturb him, and threatening them with all sorts of torments here and hereafter. And if we go across the Atlantic Ocean, what a scene is there at this moment! America, our child — America, sprung from ourselves, the inheritor of much of our freedom, and retaining our literature, our language, our religion, and liberty; what Christian, what Briton, will not grieve that that land, which we looked upon as our sister and ally in days of trouble, should be torn in twain; and hearth should be set up against hearth, and home against home, and state against state; and the whole of that magnificent empire in the agonies and throes of a terrible, if not a destructive revolution! Is it therefore unreasonable, is it unwarrantable, to conclude that Satan is deceiving the nations of the earth, and leading them to that catastrophe to which the prophetic word so constantly points?



If you should ask how he deceives them, it seems to me very plain. He is persuading some that righteousness does not exalt a people; that right is not might; that truth is not the highest policy; and that Christianity impedes, not increases, the prosperity of nations. He deceives them, by creating in the hearts of rulers ambitious desires; by leading them to think that numbers, not moral excellence, is strength; that war is their glory; that the pruning-hook is more beautiful when shaped into the sword, and that the ploughshare is more glorious when it is turned into the spear; and that camps and barracks, the dread necessity of nations, are really their glory, their beauty, and their excellence. Who can look abroad upon all the countries to which I have referred without seeing every king preparing for conflict, every capital turning into a camp, every nation rousing all its energies; as if all saw the wave, the approaching wave of some terrible convulsion; and each felt it his direst and most terrible necessity to make ready for the crisis which he anticipates. Satan seems to be deceiving all the nations. Not only is he deceiving nations, but individuals also. He is teaching on the one hand that the Bible is an obsolete book; that the Divine Persons that are spoken of in it were simple myths; that it is a mere congeries of exaggerated notions of the imperfect and ignorant fishermen of Galilee; and that you are not to trust to it as a light to your feet and a lamp to your path, but to what they call the inner light — a light kindled from beneath, till the heart is renewed; and then there is a light revealed from above, but a light that shines in unison with the light of this sacred volume. On the other hand, he is deceiving people to trust in priests, in sacraments, in rites, in ceremonies; and their hearts

depart from the living God. But we rejoice in this, that for a thousand years (and these thousand years may not be far distant,) he shall be bound; though at the end of the thousand years — why I cannot explain; why it should be I know not; but I take what God says, and accept it as truth, adoring where I cannot understand, trusting what I cannot grasp, believing that to be true which God says, even when I cannot give the explanation why and wherefore; — at the end of the thousand years, we are told, he shall be loosed for a little and go out to deceive the nations of the earth.

The great difficulty that has been felt by thousands is, who are these nations of the earth? I believe when Christ comes this earth shall undergo its baptism of fire, just as once it underwent its baptism by water; I believe that all the dead in Christ shall be raised, and all the living in Christ shall be changed at the beginning of the thousand years. I have stated that all those magnificent predictions in Isaiah will then be actualized; that then the mountain of the Lord's house shall be exalted above the mountains; that then the desert shall rejoice, that the wilderness and the solitary place shall be made glad; that the lion shall lie down with the lamb; that there shall be no more death, nor tears, nor sickness, nor sorrow, but that all former things shall have passed away; and a happy earth shall be the abode of a happy and a rejoicing people, with Christ personally manifest and revealed in the midst of them. Holding all this, and having as I think proved it, the difficulty occurs, who are these nations found in the four — literally in the four — corners of the earth who turn up at the end of the thousand years? Stranger still becomes the question when we notice that

their multitude is as the sand of the sea in number. Some excellent Christians, who agree with me in every point I have stated heretofore, differ with me in this; they think that on some outskirts of this world there are to be sinners during the millennial rest; raised socially, physically, morally, by the indirect light of Christianity, but not regenerated and Christian men. I confess I cannot understand this; the difficulty of such a solution seems to me enormous. The explanation, therefore, which I have suggested, and which I candidly admit has not been accepted by many, and has also its difficulties, is this: we find that all the Christian dead are raised at the beginning of the millennium; those that die enemies to the Cross, unregenerate, unbelievers, unsanctified, are raised from their graves at the end of the millennial economy. The first resurrection consists exclusively of believers; the second resurrection, therefore, out of which believers have been gathered, is and must be, for it is so stated, the resurrection of those whose names are not in the Lamb's book of life. And if you notice at the close of this chapter, where it speaks of the great white throne, we are told nothing about the sanctified and holy dead; it tells us: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." And then verse 15: "And whosoever was not found written in the book of life was cast into the lake of fire." Thus we have here only the resurrection of those who are enemies to the Gospel. I well know the difficulty will occur to sensitive and benevolent minds — does it not seem hard, if these spirits are lost and ruined, to raise

their bodies, to aggravate their sufferings, and add to their sorrow for ever? The answer is, that we believe as men, and we are glorified as men — that is, soul and body. We reject the Gospel as men, and we are lost and ruined as men — that is, soul and body. Hence, then, if this last resurrection consist of those who have rejected the glorious Gospel of the Son of God, who have repudiated Christ as the only Saviour, may it not be that those that come from the four corners of the earth are the lost ones raised from the dead at the second resurrection, retaining all their antipathy to truth, all their hatred of the Saviour; who shall, out of sheer desperation and malignant feeling, make this last assault — which is crushed in its birth; for the instant they make the assault fire descends from heaven, and utterly destroys them; — may it not be, that just as the risen saints, risen believers, reign with Christ for a thousand years in joy and felicity, those who make this last assault are the risen unbelieving, who have resisted the truth, and make this final and unsuccessful effort to extinguish it? You say, it is strange that they should do so; and yet it is not strange. The Jews sinned against God amidst the most stupendous miracles; they saw the pillar of fire march them through the nights in the desert; they saw the pillar of cloud shade them from the intense heat in the day; they saw the cloven ocean form a promenade for Israel, and collapse and become a grave for pursuing Pharaoh; they heard the strains of Miriam as she celebrated a grand deliverance; and yet, in spite of miracles, in the midst of miracles and manifestations of the living God, the Jews sinned, apostatized, plunged into idolatry, and denied the God that led them through the desert! So in the case of Satan himself; you might argue, how can



Satan at the end of the thousand years attempt to do what he must know must be a failure? The devil knows now that his whole policy must end in a gigantic failure; he knows that success is impossible; but it is just as much his nature to deceive as it is the nature of a bird to sing, or of a happy heart to unload its happiness in song; it is the nature of the fallen archangel to do so. So if we find that God's ancient people — at least called by his name — in the midst of stupendous miracles tempted him, disbelieved him, blasphemed him; if we find that Satan, after the experience of six thousand years, persists in his old policy, and wields his old weapons, and tries his old plans, it is not unreasonable to suppose that the risen wicked, retaining all their passions, appetites, desires, hatred, antipathy, malignity, may make this last effort under the inspiration of him who is the murderer, the liar, and the deceiver, from the beginning to the end. This may meet what is otherwise an inexplicable incident in that grand panorama which begins with the thousand years, and continues for ever and ever in blessedness, in beauty, and in joy. All that we can learn, so far as we have been able to cast any light upon it, is that at the end of the thousand years there is an interval of trouble: we, if we be Christ's people, shall not be scathed by it, for we are with him, our Prophet, our Priest, and our King, and no weapon formed against us can prosper; the victory is certain; the Prince of Peace is King of kings and Lord of lords. The awful thought — and it is I must say a most awful one — is that there shall be multitudes of the lost. Yet, if there be multitudes of the lost, it will be nothing in comparison of the vast multitudes of the saved. The vast majority of the human race will be saved; a minority only will be

lost. It is an awful thought that a minority should be lost; it is an awful thought that one immortal spirit should perish for ever and for ever. The thought is so dreadful that I do not wonder at men recoiling from it; and if it were not asserted broadly, unmistakably in the Bible, I would not believe it. But we know too that angels, and Satan their leader, have been suffering in chains and darkness, and torment ever since they fell; and they will suffer for ever and ever. We sometimes think it must make us unhappy that there should be anywhere near us such awful sufferings. This only is certain, we shall not be unhappy in heaven. At present it ought to make us unhappy that there are several hundred criminals in Newgate, in Milbank Penitentiary, in the prison at Holloway. The palace of the Queen is in the midst of prisons; your places of business may be some of them very near Newgate — does it not make you often unhappy that there should be such a state of things within those dark, thick stone walls? Does it not make you unhappy that there are dens, and cribs, and dungeons, poetically called homes, in every neighborhood where there is squalid misery, and hunger, and wretchedness, and destitution, and want, and where efforts to improve recoil sometimes in leaving them worse? does not that make you unhappy? Does it make the angels that are in heaven unhappy that a large avalanche of their number, a mighty landslip from glory, has plunged into the depths of hell? It is not said it does so. All that we are sure of is, there shall be no tears, nor sorrow, nor grief in glory. What we now lament is that any human being should be the victim of so terrible, so enduring a calamity. But what should that teach us? If it be true, if we cannot resist what is plainly written, the

lesson like the duty is abundantly plain. Are you safe? are you Christians? If you are in a ship foundering at sea, you would try to save yourself and every passenger and sailor on board of that ship. If, therefore, you believe that such a catastrophe as that which is here spoken of, and which is called the second death, and into which the devil and his angels, and all that have repudiated Christ, shall be cast for ever — if you believe this fearful but Scripture truth, take care that you are not in that number. And in the second place, let every man try to the utmost of his power, wherever his influence can reach, to be able on the margin of heaven to quote one whom he has been the means of rescuing from darkness and translating into God's marvellous light. If we know the Saviour, what are we doing to make him known? If we have tasted his salvation, what are we doing to spread it among others? Instead of thinking of contingencies which we cannot explain, or trying to sound the depths of an agony which is unfathomable, let us lay aside speculations about a matter painful in one extreme, if glorious in another; and let us bind ourselves to instant duties, using our influence, our wealth, our power to make known the unsearchable riches of Christ. Let me ask, what are you doing in the church to which you belong, in the neighborhood in which you live, to bring souls to Christ? Are you teaching any one child, are you helping any one school? are you doing the utmost that you can to bring out of darkness them that are its victims, and to lessen the number of the lost by multiplying and increasing the numbers of the saved?

I have tried to explain this passage; I admit the difficulties to be great; but perhaps we are not so far distant

from these great events ; and then what we know not now we are assured we shall know then. And if we belong to Christ's flock, and are among his people, and are trying, as I have told you, to lessen the number of the lost by increasing the aggregate of the saved, ours will be the blessedness of Daniel, who tells us that "they that turn many to righteousness shall shine as the brightness of the firmament, and as the stars for ever and ever."



## LECTURE X.

## THE GREAT WHITE THRONE.

WE now see in the advancing panorama a sublime and solemn spectacle. God help us to read it aright.

“ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”—*Revelation xx. 11—15.*

WE have seen that the resurrection consists of two distinct parts: the first, which takes place when Christ comes, is the resurrection of all believers from Adam to the last hour ; the second, which is here described, is the resurrection of the rest of the dead, who lived not till the thousand years were finished. Referring to the former, he says: “ Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no

power." This benediction would imply that on the rest, that do not then rise and reign, the second death will have power. This leads to the inference that the great white throne, Mr. Elliott thinks, may be erected at the commencement of and continue throughout the millennial reign, and that judgment may proceed during the period of that reign; and therefore that the day of judgment is not a literal day, but a period or day of a thousand years. Yet he seems to doubt whether this position can be made good, and whether the old interpretation may not after all be the better one; that the great white throne is set up chronologically, just as it is placed in the record, at the close of the millennial epoch; at which he sees the gathering of the dead, small and great. But who are these dead? They are not the dead that are saved; they are not the happy and the holy dead that have part in the first resurrection; they are not those on whom the second death has no power; there is not one word said in this part about any of these appearing at the great white throne. It is true there are the small and great; there is the opening of the books; there is the opening of the book of life; there is the account of those judged according to their works; not condemned by a decree, but treated according to their merits; there are seen death and hell giving up the dead; and then there is the sentence in the 15th verse, as if just the antithesis to what is recorded in the 5th, or first resurrection, on those upon whom the second death hath no power; we read: "And whosoever was not found written in the book of life was cast into the lake of fire." It seems therefore that the rest of the dead (it is a very fearful thought) are those that have rejected the great salvation. I do not dare to

number among them all the heathen, of whom I do not assert that all will be lost; I would not number among them all the tribes that never heard the glad sound of the glorious Gospel, or venture uncharitably and unwarrantably to pronounce that these will all be lost. But those that surround this great white throne, whoever they be, or whatever be their number, are not those that are in the first resurrection, nor those on whom the second death has no power; they are found not written in the Lamb's book of life, and are rejected of God for ever. It is a very sad fact that there should be a single human being lost for ever. It is a loss that no analysis of ours can express; a loss that no imagination of ours can grasp; a loss, however, that is possible. "A lost soul," says the Rev. Robert Hall, the eminent Baptist minister; "what tears should be wept at such a spectacle! Were the heavens to be covered with crape, and the earth with mourning, or were the whole of nature to become animate and vocal, would it be possible for it to utter a groan too deep or a cry too piercing to express the magnitude of such a catastrophe?" And yet, alas! the catastrophe does occur. The lesson for us is to take care that we be not numbered among those that are in the second resurrection; the lost are suicides; they are not killed, but self-slain; they would not be saved, and therefore they must eat the fruits of what they themselves have sown.

The rest of the dead, then, appear before that judgment-seat, called the great white throne. For Christians, there is no judgment day; the judgment morn is not for the trial of Christians; already they are justified, already they are acquitted. What does the 8th chapter of the Epistle to the Romans say? "There is no condemnation," that is, there

is no judgment-seat, there is no trial, "to them that are in Christ Jesus." "He that believeth on the Son of God shall not come into judgment," or into condemnation. This therefore is that very tribunal to which Abraham refers when he says: "Shall not the Judge of all the earth do right?" to which the wise man refers when he says: "God shall bring every work into judgment, and every secret thing, whether it be good or evil;" it is that very judgment to which Daniel refers when in the 7th chapter of his prophecy he tells us that the thrones were set, "and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld them because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Nothing about acquittal; all about judicial wrath poured upon those who obey not God, neither have believed the Gospel of his Son.

In this vision which swept across the Ægean Sea, and which John from his stand-point on Patmos saw, he beheld first of all "a great white throne;" great, for the greatest and the most awful issues flow from it; great, for a great multitude is there; great, for it is what the prophets call the great day of the Lord; great, for angels, thousands and ten thousands, are present, the witnesses of the scene; and his own people, the bride, the redeemed out of every kindred, and every people, and every tongue, as-



sessors with him on the judgment throne. These are represented as saying: "Just and true are thy ways, O thou King of saints." It is not only a great throne, but a white throne; every deed of darkness is there revealed in its intense splendor; every thought that is evil projects its shadow on it; there is nothing hid in the past that shall not be revealed there. No meanness shall conceal the little; no majesty shall carry beyond its control the great. There shall be neither cowl, nor phylactery, nor robe, nor crown, nor coronet, nor dignity; but naked, responsible, and immortal, they that are there stand before the great white throne.

He speaks next of him that sitteth on it. Who is he? None else than our Redeemer, the Lord Jesus Christ. All Scripture assures us that he is to be the Judge. For instance: "The Father judgeth no man, but hath committed all judgment to the Son." Again: "This Christ is ordained of God to be the Judge of the living and the dead." And again: "When the Son of man shall come in his glory, and all his holy angels with him, he shall sit on the throne of his judgment." We therefore find that he who sits here is the Lord Jesus Christ. What a startling contrast will be presented to them that crucified him! He that was despised and rejected of men is here disclosed as the Judge of all the earth. He that was constrained to say, "The foxes of the earth have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," is there the throned Judge of the universe. He for whom the world found a cross and the stranger a grave is now exalted King of kings, the dispenser of irreversible issues, fixing a destiny that shall have no end for ever and for ever. If the Lord Jesus

Christ is to be the Judge, I need no other evidence that he is God. I could conceive the absence of God from creation, and delegated power calling worlds into being ; but I cannot conceive a delegated being exercising the awful prerogatives that belong to sitting on the judgment throne. If God surely is anywhere, it is on the judgment-seat ; and therefore the fact that Jesus is to be the Judge of the living and the dead implies that he is God over all, blessed for ever.

We find next described the effect of his appearance upon that throne : " From whose face the earth and the heaven fled away." What does this mean ? The new heaven and the new earth have already superseded the old. It therefore means that all the distinctions, the grandeur, the magnificence of created things shall pale and sink down in the presence of a majesty that covers all and of a glory that puts out all ; the glory of him who is King of kings and Lord of lords. We have similar allusions in the Apocalypse. For instance, when the seventh seal was opened, we read that the heavens departed like a scroll ; and every mountain and island was moved away ; and yet the history of the future that succeeds this shows that it was not a material removal, but an overwhelming and absorbing presence that made all these disappear from man's eyes. We read also under the seventh vial that every island and every mountain fled away as recorded in the 16th chapter ; and yet after that we find the earth still in existence. We read in the Psalms, what casts light upon it : " The sea saw it, and fled ; " that does not mean that the sea disappeared, but that nature, agitated and overpowered, retired and shrunk before the majesty and glory of a present God.

We have thus seen the great throne, the great white throne, and the Son of God, the Saviour, seated on it; we have the effect of his appearance; all nature retreating into shadow before that sunburst that awes earth by its magnificence and overwhelms it by its splendor. We have next the subjects of this judgment. They are, as we have seen, "the rest of the dead;" those that are not "blessed;" those that are not exempt from the second death; those, therefore, that have rejected and despised the Saviour; those, in short, described by Jude when he says: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints;" now what does he do? Here is the great white throne: "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." In other words, it is the judgment upon the five foolish virgins who, when the Redeemer comes, are shut out—he knows them not; the judgment upon the man who received one talent, and who came to Christ and presented it laid up in a napkin, saying, "I knew that thou wert an hard taskmaster, reaping where thou hast not sown; here is that that is thine own;" he said to him, "Depart; cast the unprofitable servant into outer darkness." Here, in other words, is the picture of those to whom the Saviour shall say: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in;" "and these shall go away into everlasting punishment," that is, the rest of

the dead ; " but the righteous," that is, those already invited into his kingdom, " shall go into everlasting life." And therefore we infer, not one Christian is found in the last group surrounding the great white throne ; not one believer is there placed under judgment. The small and the great, according to the distinctions of this world, are there ; the black and the white, the bond and the free, the great and the insignificant, are all there, amidst a light in which the least sin will be seen to project its dark shadow ; and amid a silence in which each shall hear the pulse of his own heart, and trembling, and conscience-smitten, and all reminiscences accusing, these shall go away into everlasting punishment. No mundane distinction is then and there of any value ; neither learning, nor talent, nor genius, nor power, is of any avail. Pharaoh shall come forth from his pyramidal tomb, and the dead from beneath the greensward in village churchyards shall come forth, and shall stand before that throne ; and they shall then feel the truth of what the preacher often taught and the hearer often despised : " How shall we escape if we neglect so great salvation ? "

We read as the next act in this great and solemn assize that the books were opened. What are these books ? They are part of the imagery that John saw ; each image meant to teach a definite and impressive lesson. The first book that will probably be opened will be the book of the history of the church, the world, and mankind. It will be seen on its page, the gleaming page of that marvellous volume, that all the patronage of the world never could sustain what was false ; and that all the persecution of heathen emperors and papal inquisitors never could extinguish one



precious truth, or arrest by a hairbreadth the march of the kingdom and the Gospel of the Son of God. It will be seen from that book, that marvellous record of human history, that the truths that shot forth from Patmos, or emerged from the Mamertine prison at Rome, or rose upon the smoke of the fires that consumed the martyrs, were power, and might, and progress ; and that all that opposed them resisted in vain, or resisted only to their own irreparable ruin. There shall be opened at that great white throne, in the second place, the book of human experience. What will that experience in each individual be ? It will be this — that wherever I did right I was worth nothing ; that wherever I did wrong I was weak as I was worthless. The experience that will be reflected from that shining page, having its counterpart in every individual heart, will be — all beauty fades ; all riches take wings and flee away ; all that men struggle for, and quarrel about ; all that men consume their strength and their energies in seeking to attain, are worthless as the baseless wreck of a vision ; and that truth, and righteousness, and love, and peace, and liberality, and virtue, and joy, have been the music that accompanied the march of God's people ; and the best and the noblest, as they have proved the most lasting elements in the experience of mankind. One cup of cold water that you gave to a Christian ; one mite that you gave to the least of Christ's brethren for his sake, will be a reminiscence at the last day more resplendent than a fixed star ; whereas all the wealth, and the honor, and the power and greatness of this present world will be found to have been — what the wise man long ago pronounced them to be — vanity and vexation of spirit. At

that day too, and before that great white throne, will be opened the book of human character. This is the true ledger; the just and unadorned biography. There is the chart that points out shoals, and reefs, and quicksands; the log-book that tells you of the distance you have run and the speed with which you have run it; the diary in which nothing is entered that is unreal, but on which, with all the speed of the telegraph, has been struck every hour the deeds, the thoughts, the sympathies, the hopes, the desires of the human heart. The great life journey of the human heart is there: how are you writing it out? If you are not writing on the heart, it is being written on; and what is inscribed upon the heart will at that day and at that hour be reproduced in all its clearness. At that day too will be produced the book of conscience; and the lost at that hour will feel — we did this against the protests of conscience; we refused to do that, notwithstanding the invitations and the urgings of conscience; and they will feel that its accusations outnumber by millions its best and its most plausible excuses; and that they will have not one word to say; but like the man who refused the wedding garment, and when the master came in and asked him why he was seated there without what he had only to lay his hand upon as he entered, and put on, he was speechless. What a strange thought! the saved in glory will break forth into waves of song, and thanksgiving, and praise; the lost in misery will be speechless; they will see their doom to be so terribly deserved; and awful as it is, it must be deserved, or God would not inflict it; or rather as they would not be saved, God has left them to eat of the fruit of their own doings; and

now they are lost, sunk to misery, just as a stone sinks by the law of gravitation to the earth. It is the nature they have cultivated, it is the course they have deliberately adopted. Oh it is much better, as I have repeatedly urged, if instead of trying to show that the future of the lost is not so blank, that its duration is not so long, that after all it is not such a bad place, till it is diluted into a sort of temporary purgatory — instead of all that nonsense, worse than nonsense, for if God's word is to decide the matter it is not true; if we tell you that there is not a human being who hears the Gospel that need be lost; that at this moment heaven with all its magnificence is offered to all without money, without promise, without condition, without pledge; and that it is the very simplicity of this sublime offer that makes numbers stumble at the threshold, and think or feel it is too good, it is too simple to be true.

If earnestly, in the depths of your hearts, you have accepted Christ as your Saviour, you are saved. Every one that can say honestly — I am not speaking of any mysterious or transcendental experience; I am speaking of a simple proposition, to be taken in all the simplicity with which I utter it — I have committed myself, with all my sins and my virtues, and my soul and all its destinies this very day to the blood of Christ to be ransomed by it; to the righteousness of Christ to be covered by it; to the care of Christ to be tended by it; if there be any truth in the Bible at all, that man is a Christian; and if a Christian, you shall never stand before this great white throne: you shall not come among those who are not written in the Lamb's book of life; you shall never

taste the second death. Instead of trying to dilute the misery of the lost, oh try to preach the glory and the riches of Christ! try to preach this — that it is his grief in heaven, it is his rebuke to you, it is the sorrow of his soul, if that sorrow penetrates the inner sanctuary where he is, that he has done so much for you, and that you will not take him at his word; that he has suffered so much for you, and you will not trust him; and that he offers to you all that you need to make you happy here and happy hereafter, and you will not have it. It is only under the splendors of an open heaven, accessible to every human being, that I dare try to portray the shadows of that hell that has no termination. I would not venture even to touch the theme, or to say one word about it, if I felt that on any one who hears the Gospel there was a crushing doom that drives him to the depths of hell in spite of his own will. If I so believed, I should be silent, that I might not augment the misery which I could not avert. But I speak strongly because I am persuaded on the surest foundations that no decree damns any man; that there is no seal of reprobation upon any man's soul; but that we may all be saved if we will, and that not one of us need be lost unless he so elects. The elect are all that will, and the non-elect are all that will not; and you are not incapable of being saved, but you are unwilling; and what men call want of power is simply want of will; and want of will means simply, I will not take God at his word, and I will not believe him, and I will take my own way, and try to brave the issue, let that issue be what it may. The books will be opened; the book of Providence and experience; and lastly, the book of life



will be opened, and whosoever is not found written in that book of life is cast into the lake of fire.

It may be asked, where will all these come from? Here is the record of them. The sea, the grave of nations, will open its restless waters, and a scene of awful and terrific grandeur will be witnessed there; some of the dead that perished by shipwreck; thousands that perished in naval battles; thousands that have slept with the seaweeds for their shroud, and the chime of the ocean's waves for their requiem of a thousand years; the roll of that last trump shall penetrate the depths of the desert sea, and every sleeping one there, if a Christian, shall hear at the first resurrection, and come forth to eternal joy; and every sleeping one who is there who is not a Christian shall come forth and be judged according to his works before the great white throne. And not only will the sea give up the dead that are in it, but earth also shall give up the dead that are in it. Wherever man is buried, there will the sound of the resurrection trumpet reach, and he shall come forth, either in the first resurrection to reign with Christ, or he shall come forth in the second to receive retribution for the deeds that have been evil, and which he has done in the body. The sands of the desert shall roll aside, and disclose their dead; the great tombs in the Pyramids shall open their stony lips, and send forth their dead; the mouldering remains of priests and royal ones that you may see in the British Museum, where they are looked at as curiosities, wrapped in royal robes, covered with mysterious hieroglyphics; every atom of that dust shall be quickened, and they too shall come forth, either to be numbered with Christ's people in glory everlasting,

or to stand at the great white throne, and be treated according to their deeds. Hell also, we are told, gives up the dead that are in it. Hell is not here the word for the place of torment; it is in the original *Hades*; the place of souls now disembodied. Your near ones and your dear ones that have fallen asleep in Christ are divided; their bodies slumber in the silent grave, their souls are in *Hades*; that is, they are not in the place of the lost, they are not in the final place of felicity and blessedness, which is yet a future on earth; but they are in a state of joy and felicity up to the measure of their capacity. The present heaven, or condition, or place of disembodied souls is not a locality, but a geographical expression; it has often impressed itself upon me, and I am persuaded it is true, that the souls of those that have preceded us to heaven are in another spiritual condition not in a distant star or a far-off orb in the universe; and that in all probability we are surrounded by troops of glorious spirits, who have finished the fight, who have entered into joy; who look upon us with intense sympathy and interest, and watch for the issues of that conflict on which one of two eternities depends — the great white throne, or the first resurrection of all that believe. Those souls that are now separate from the body shall all come forth; those bodies that are in the sea shall all emerge; those that are in graves, and mausolea, and tombs, shall come forth; and whosoever shall not be found written in the book of life, not being found there by reason of the character he bears, is cast into the lake of fire. What is the meaning of that expression we know not; all that we know is, that from the first verse of the Gospel to the last verse of the Apoca-

lypse there is a bright destiny and a heavy doom, a heaven and a hell, a place for all that receive Christ, and consent to be saved by him, and a place for all that reject and despise, and denounce him, and will not submit to be saved — these are facts which Scripture repeatedly asserts : and it is no use for us to attempt to doubt or to deny them.

What do we learn from all this ? First, that the only thing that survives the grave, whether it be among the saved or the lost, is character. “ He that is just, let him be just still, that is the saved ; “ he that is unjust, let him be unjust still.” We must lay down at the grave’s mouth all the adventitious distinctions of life. All mundane inequalities must lie levelled in the grave. We must appear either in the first resurrection or at the great white throne without pomp, or riches, or power, or influence, with nothing but immortality, responsibility, and character surviving. Secondly, if this be fact, what a momentous thought, that character is generated here which determines our lot for ever ! You are now laying on immortal and indelible colors. There is not a child that walks through the streets that is not catching influences that will be reproduced at the last day. It is one of the gravest reasons why we should take an interest in the instructions, education, and improvement of the young, that left to themselves the impressions which they catch are downward and destructive ; but brought under the influence of a Christian school, and the lessons of the Word of God, and the example of a kind and a pious, and a Christian teacher, they receive impressions that will outlive the last fire, and shine with the brightness of the stars and of the firmament for ever and ever. I am perfectly

persuaded of this, that whatever be our hopes about the old — if our impressions upon the old are superficial, and our efforts to recover them so often unsuccessful, this does not apply to the young.



## LECTURE XI.

## THE GLORIOUS COMPANY.

WE get here a glimpse of the inner glory. We catch a few rays of its blessedness and fulness.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,” &c. — *Revelation vii.* 9-17.

ONE seems to tarnish this exquisite picture by trying to expound it. The poet Burns, great for his exquisite thoughts, if pitiable for his sins and sorrows, said he never could read this passage without the tears trickling down his cheeks. There is music in the words the most rich, suggesting feelings the most touching; and enough in the photograph itself, taken by the sunbeams of the Sun of Righteousness from an original actually present, to move, fascinate, and charm. It is after the sealing of those who did not unite with the dominant apostacy that the seer in Patmos, that is, John, says: “I beheld, and lo,” what he scarcely expected to see in heaven, “a great multitude that no man could number.” What a happy thought that heaven will not be a coterie! nor will it be a few; but a multitude so great that human arithmetic will fail to

count and to number it; many in that multitude we did not expect, in our uncharitableness; and some wanting that in our misapprehension we made sure of finding there. But whether we discover these mistakes or not, it will be a vast multitude. We know some of the elements, the reasonable and scriptural elements, of that multitude. I have already said all children dying in infancy are saved. They may be the children of Hindoos, of Mahometans, of Pagans; the children of Baptists, of anti-pedo Baptists or pedo Baptists; without exception they are saved. I can prove it I think from Scripture, and it is therefore not mere fancy. If that be true, and half the human race die before they reach ten or eleven years of age, one can see here one great component element of that vast multitude that no man can number. But we see in every age an increasing number of them that fear God. It is quite true there is a great multitude that make no profession; apparently the narrow path is trod by few; but there may be flowers in the desert that we do not see; there may be sunshine beyond the mists of our horizon that we cannot detect; there may be precious stones where we discover only the dust, the unclean dust, of this present world. I should be sorry to think what Scripture does not warrant, that all the heathen will be lost; I dare not infer from the Bible that the vast multitudes of Hindoos and Mahometans will be lost for ever. If saved, it must be by the name of Christ; but God may have secret modes of applying the efficacy of that name to the souls of them that never heard it; and that we may meet in the realms of glory multitudes who never heard of the name by the efficacy of which they are saved. I do not say that this in the least degree interferes with or ought to dilute our

duty, which is to go and preach the Gospel to every creature ; but certainly we are not warranted by that commission in forming the awful and sorrowful inference that all who have never heard the Gospel are necessarily lost. I believe also that there are Christians even in the Church of Rome, notwithstanding that dreadful and overshadowing apostacy. There is many a true Christian in it in spite of it, not of it. Who has not read of the excellent and devoted Pascal ? who can doubt the piety of Fénelon ? who can deny the piety of Quesnel ? who can doubt the true conversion of Martin Boos, the priest who lived and died in the Church of Rome, protesting against it, and yet afraid to abjure it ? Take all these elements into your calculation, and you will see nothing very extravagant in the grand words of the seer on the isle of the Ægean Sea : “ I beheld a great multitude which no man could number.” That multitude was composed of all nations. Our nation occupies the highest place amid the nations of the earth ; but it has not a monopoly of Christians. There are Christians in France, Christians in Germany ; Christians who worship in modes that we may not like, and who are defaced by errors from which we have happily, thanks be to God ! been made free. “ And kindreds, and people, and tongues.” I do not believe there will be only one language in heaven. Originally there was only one language ; and if one wanted to have a proof of the unity of descent of the human family, one might find it by the study of languages. Dr. Wiseman, a very able scholar, though a very mistaken professor of Christianity, states in his able and learned work called “ The Connection of Science with Revealed Religion,” that it is the unanimous conclusion of scholars on the continent of Europe that all

the languages of the earth gave abundant evidence of a common origin, while all retain the irrefragable proofs of some great rupture in their history : that great rupture took place, of course, at the division of tongues in Babel. But to show that we need not expect there will be one tongue in heaven only, we have to recollect what grace does. It does not simply annihilate the effects of the fall, it overrules them, and turns them to higher ends. The original condition of mankind was one tongue ; sin introduced a fracture into that tongue, and split it into many dialects. Grace will not reduce all into one tongue again, but it will consecrate many tongues, laden with the name and vocal with the praises of Him who is all and in all. Therefore many tongues. " And they stood before the throne, and before the Lamb, clothed with white robes," the explanation of which we shall see by-and-by, " and palms," the symbols of victory, " in their hands."

Now one of the elders, it is said, asked him, " What are these which are arrayed in white robes ? " Suppose an elder, or an ancient, which is the meaning of the word, standing on the suburbs of the celestial city ; and seeing ascending, winding like a serpent of infinite, or rather incalculable length, a white-robed procession that seems to climb the starry steep of glory ; and never having seen such a procession before, and knowing nothing of its component elements, he asks the question, Who are these ? What are they ? We have no such people here ; all are angels that never fell. Whence then came these, and what are they ? It implies they were not natives, they were immigrants, they were colonists coming home ; and therefore having never seen them, and not being able to explain the strange and startling phenomenon, he asks the



question, Who can they be? Tell me their marvellous story. They present an aspect so different from anything that we have here that I should like to hear the story of their march, the antecedents of their history, and what they are, and how they came to be clothed with these white robes. Then the answer is given: "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." First of all, then, we learn that the inhabitants of the New Jerusalem were born in a fallen world; they came out of great tribulation. Where only is tribulation? Only where sin is: it is the offspring of sin. And therefore those who enter were born in a fallen world, children of wrath, just as we are. That is the first feature. And the second feature is that they were sinners. How else could they require to wash their robes, and make them white in the blood of the Lamb, if they were not? And one sinner admitted there is as remarkable as ten millions of sinners admitted there. If God can admit one sinner into the better country, he can also admit millions on millions of sinners; and if you can show me one instance of a sinner saved, you show me a precedent for the salvation of many sinners. They were also sufferers; it is said they came out of great tribulation. That man who has most of the sunshine, and least of the shadow of this world's troubles, has the faintest signature that he is a son of God and an heir with Christ Jesus. I do not know a more constant mark of those that are the heirs of glory than this, that they have passed through much tribulation. There is a needs be, or it would not be so. "Our light affliction," says the apostle, "is not worthy to be compared with the glory which shall be revealed;

and our light affliction, which is but for a moment, worketh out for us a far more exceeding, even an eternal weight of glory." I do not say we are to court affliction; that is a very different thing; but if we are God's children, rest assured we shall meet with it somewhere. It may be the sting in the heart that no hand can reach and pluck out. It may be the shadow on the mind which no sunshine of this world can scatter. It may be pinching poverty; it may be losses and bereavements; it may be crosses that the world cannot see, and griefs that the world cannot know, or reproaches the world delights to fling; but in some shape, by some way, of some duration, you will be the children of suffering if you be the children of God. "If needs be, ye are in trouble through manifold temptations; and if ye be without chastisement, then are ye not sons." But these troubles, whatever they be, will not be so heavy, so numerous, so long continued as the devil would make them; and they will not be so light, so few, so short, as our own poor flesh and blood would like them; but they will just be what God sees to be most expedient for us. But mark another feature in this group; for I only touch upon each point as I pass along: they came out of the great tribulation; they were all in it, but not one was overwhelmed by it; they were plunged into that sea, but not one sunk in it. It is the mark of a Christian, therefore, that his troubles only lift him nearer to God, and that his most poignant griefs bring him to Him who is able to sweeten, to mitigate, and sanctify the sorrow, and make it a baptism of refreshment, not the means and the element of his destruction and his ruin. They came out of great tribulation.

Then mark what their condition is now: "They came

out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God." How did they attain this happy condition, this glorious character? First, most of them were martyrs; but they attained to heaven and happiness not by their own blood; it is not said they washed their robes and made them white in their own blood; if it had been so, then human suffering had been the way to heavenly glory. And in the next place, it is not said that the tribulation out of which they came was the baptism that made them meet for heaven. They came out of great tribulation; but it is not added that that tribulation was a claim to glory. No tears from the eye of the penitent can wash away the very least transgression; no baptism, even of fire, can purify the heart and sanctify the nature. A martyr's blood has no efficacy nor virtue in it; a penitent's tears have no expiatory excellence in them. The martyr's blood cannot be the expiation of his own sin; the penitent's tears cannot wash away the least transgression of the shortest life. Nor is it said they reached this happy state by their own doings. These robes they wore, so far from being purified and brightened by themselves, needed to be washed. The robe they wore is used as the symbol of the character in which they were presented. Now these robes were not woven by themselves, nor purchased by themselves, nor washed in their tears, nor made white in their own blood; but it is said they were washed in the blood of the Lamb. And I need not add that their right to heaven could not be in any sense their baptism. Some people in the present day fancy that baptism has an expiatory or regenerative vitality or virtue. But strange to say, if it be so, there is not the least allusion to it.

There is no regenerative efficacy in blood, in tears, in baptism, or in any institution that man can appoint or that the church possesses. Then what was it that purified their robes? The answer is: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Now why should that blood purify? Because it has a virtue that no martyr's blood ever possessed—it is expiatory. The only expiatory element in the universe is the blood of Christ. Your death may be a death of intense agony; it may be a sacrifice paid to a noble and a sublime cause; but in no man's death and in no man's suffering is there the least element that can be pronounced expiatory or atoning in the sight of God; it is not possible. Then why should Christ's blood be so? Because he was God in our nature; satisfying as God, suffering as man, presenting an atonement so complete that it needs no addition, and it can bear none. An angel's tears or a martyr's blood would only pollute those glorious robes. Nothing can make them clean but one grand element; and that man who looks for heaven, and for a right, and franchise, and title to heaven only through the blood of Christ, never, never will be disappointed. "They washed their robes and made them white in the blood of the Lamb." How truly does this justify the language of the prophet: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool!" Now here is the right to it, the blood of Christ alone: "They washed their robes, and made them white in the blood of the Lamb." Mark well the illative that follows; it is immediately added: "Therefore, or on account of this, are they before the throne." Why are they before the throne?



Because they have washed their robes, and made them white in the blood of the Lamb. The whole ground of their acceptance is the atoning and the meritorious efficacy of the blood of Christ. But, some one says, how can that blood touch us? Do you mean to say that literally we must be sprinkled with it? That would be absurd. The Roman soldier that pierced Christ's heart with a spear was probably sprinkled with that blood, but he died a criminal still; and the Jews that shouted, "Not this man, but Barabbas!" probably were sprinkled with his blood, but they died criminals still. And if it were true that what they show in one of the churches in Belgium were the very blood of Christ, if I were to touch it it would have no efficacy; if it were sprinkled upon you it would not be of the least value. Then you say, why employ this language? I answer, the blood is the life; the shedding of that blood was the death; and when I speak of washing our robes in the blood of the Lamb I use a scriptural metaphor, simply denoting that with my whole heart's trust I look for heaven and everlasting joy only, exclusively, on this ground, that He who knew no sin was made sin for me who had done nothing but sin, that I should be made the righteousness of God by him, who had done all righteousness for me. And hence those phrases constantly employed in Scripture, such as—we are justified by Christ's righteousness; we are saved through Christ's blood; we have redemption by his blood, even the forgiveness of sins; the blood of Christ cleanseth from all sin; they washed their robes, and made them white in the blood of the Lamb, are all sacrificial language used to impress more vividly a great moral truth, namely, that Christ suffered in my stead, clothed with my sins, and was smitten, that I, represented

by him, clothed in his righteousness, might be acquitted, absolved, and justified by him. My sins *on* him were his death, and his righteousness *on* me is my life. My sins *on* him, not *in* him, brought him to a cross; his righteousness *on* me, not *in* me, will lift me to a crown of glory. When Christ cried upon the cross, "It is finished!" there was nothing in him worthy of that death; when I shall be admitted into glory everlasting there will be nothing in me worthy of that glory. My sins *on* him, not *in* him, brought him to the grave; his righteousness *on* me, not *in* me, will lift me to glory. If you can feel that truth; if it ceases to be a dogma outside, and can be cherished, and held fast, and grasped, and lived on, and fed on by you in your inmost hearts — in the beautiful language of the Church of England Collect, read, learnt, marked, inwardly digested — that to you will be the washing of the robes and the making them white in the blood of the Lamb.

It is said "they stand before the throne of God and of the Lamb." Here we sit at his feet learning the lessons that he teaches; there we stand before him: here humble, lowly, on the earth; there raised to the dignity of sons, heirs, sitting with the Lamb upon his throne, as he has sat down with the Father upon his throne. Mark, in the next place, the dignity of their position — they *stand* before the throne; not before a cross, but before the throne. The idea is introduction into the royal presence of Him who is King of kings and Lord of lords. Then it is said, in the next place, "they shall hunger no more;" that is to say, if there be the sensation of physical hunger, it will be no sooner felt than it will be satisfied. But if it allude to spiritual hunger, they shall no more hunger

for living bread; the living bread that cometh down from heaven will be their nutriment for ever and ever. And then how magnificent is that picture: "He that sitteth upon the throne shall dwell among them!" The Hebrew word *shechinah*, the *shechinah*, or the bright glory that dwelt between the cherubim on the mercy seat in the ancient temple, is derived from the Hebrew verb *shakan*, which means "to dwell among us;" and these words translated literally from the Hebrew, as they are not, but from the Greek, would be, "And he that sitteth upon the throne shall be the *shechinah*, the visible glory in the midst of them." "And the Lamb which is in the midst of the throne," it is said, "shall feed them, and shall lead them unto living fountains of waters." But it is very noticeable here that they serve God: "they are before the throne of God, and serve him." There is no indolence there, they serve — active religion. Perhaps now the redeemed souls that are in heaven at this moment serve him. We know that angels are constantly ministering to him; they are ministering spirits to them that are the heirs of salvation. And I have not the least doubt that your brothers and your sisters, and your fathers and your mothers, and your husbands and your wives, and your children, that are now in heaven, are engaged in sublime and ceaseless service, carrying out the grand behests of Him who is King of kings and Lord of lords. And it may be, I do not assert it, because Scripture is silent here — it may be that the thought suggested to your mind, that turning of your feet that altered the whole current of your life, may have been a ministry from some angel or one of those glorified ones sent to minister to them that are the heirs of salvation. "They serve him day and

night, without ceasing." And then it is said: "The Lamb which is in the midst of the throne." What a thought! heaven will never be without the shadow of Calvary. It is very striking that throughout the whole Apocalypse, which is a picture of the future state, we read constantly of the reminiscences of a cross. "I saw a Lamb just as if he had been slain;" and again: "The Lamb which is in the midst of the throne." There is a most remarkable contrast running through the whole Apocalypse between two churches, and between two great and living ones. The one church is called the *ἡ πόρνη*, the woman seated on seven hills; and the other is the spouse, the bride, *ἡ νύμφη*, the bride of the Lamb. Then there are two glorious living ones; the Lamb — and it is remarkable that the Greek word translated "Lamb" is not the masculine, which occurs in John's Gospel, but the neuter, *ἀρνίον*, "the Lamb;" and then the correlative of that is *θηρίον*, the wild beast on the seven hills, drunk with the blood of the saints. And if you will only read the Apocalypse carefully, carrying with you these two contrasts, the false church and the true church — the wild beast drunk with the blood of the saints, and the Lamb — you will have the grand outline by which you may estimate and measure the length and breadth of that magnificent vision. This Lamb that bears the reminiscence of a cross; this Lamb who points back to Calvary by his appearance; this Lamb who has all the traces of his agony and bloody sweat, is in the midst of the throne, a throned Lamb, a King and a Priest, a Sacrifice and a Saviour. "And he shall feed them" with living bread, "and shall lead them unto living fountains." In this world we have cisterns, broken cisterns, that can hold no water, but



there we find living fountains. "And God shall wipe away all tears from their eyes." The Hebrew word for a fountain is the same Hebrew word which means also the eye, and the word is suggestive; he shall lead them unto living fountains of waters; and God shall wipe away all tears from those fountains that overflow oftener than we wish by eyes accustomed to weep. And this peculiarity of the Hebrew explains that beautiful passage in Jeremiah, where he says: "Oh that mine eyes were tears, and my head were a fountain of water." Oh that my fountains, that is the eyes, really wept, and that my head were one whole eye, that it might weep day and night for the sins of my people.

We shall see him one day no more through a glass darkly, but face to face; and the splendor and the riches of that high festival will make us marvel that we were so pleased and satisfied with this world's poor fare. Let me ask, have you washed your robes in that precious blood? Have you cast your sins upon the Lamb that taketh them away? Do you belong to the bride, that church that is making herself ready, on which the baptism of the Spirit, both here and elsewhere, seems to be descending? Are you in that happy number? do you belong to that bright and blessed company? Then happy are ye; rejoice and be exceeding glad, for great is your reward in heaven.

## LECTURE XII.

## THE HAPPY DEAD.

EVEN now those we call dead are happy. As the day approaches their resurrection comes nearer, and the epochal hour of their perfect joy begins to sound.

“ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.” — *Revelation xiv. 13.*

It would be a poor religion that would carry its consolations to the fireside, but arrest them at the grave's mouth. It would not be equal to all the necessities of our condition, if it did not shed its calm of peace, its splendor of hope, where the near and the dear repose beneath the shadow of the cypress, as well as scatter its bright and happy lights under Christmas roof-trees and by Christmas firesides. It is a religion for the breaking heart as well as for the bounding heart ; for life's sorrows as well as for life's joys ; and one does not know whether it ministers most of sweetness to our joys or of consolation in our sorrows ; it equally meets the necessities of both — it is a religion in which to live and to die, and to hope, as we lie

down under the shadow of death, that we shall rise again. The language of the seer is the language of joy. Unhappily we have not yet grown accustomed to look at death, as we should, in the light of Christianity, of the Cross, of Gethsemane, Mount Zion, and the resurrection morn. We associate with death all that is gloomy, and dark, and sepulchral. Hence, the monuments you find in cemeteries are often Egyptian sarcophagi, broken columns, images of weepers like Rachel that will not be comforted, inverted torches. What are all these? Heathen symbols, the symbols of despair, the monuments that atheism might erect, but that Christianity must spurn and deplore. Everything associated with the sleeping-place of the sainted dead should be bright, and joyous, and happy. If one could take away from Père la Chaise its frivolity, one would like to retain its brightness. At all events, when we look upon the dead that die in the Lord we can say, not, How wretched, how sad, how miserable! but, Happy are the dead. Now no religion can teach you and me to say so except that which had its birth on a Christmas-day 1862 years ago. No religion can enable us to pronounce, "Blessed are the dead" but the religion of the Lord Jesus Christ. Happy even is the prince that leaves a magnificent ancestral palace; for if numbered with God's saints in glory everlasting, the transference from earth's brightest scene to heaven's dimmest spot is a transference so glorious that the redeemed that are there must often marvel at the weepers they witness upon earth. If they could speak out from their silence and transmit their voices across the chasm that separates them from us, they would ask, Have you forgotten the words that are taught you in the Apocalypse: "Blessed," not miserable, "are

the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them ? ”

We have first of all described here those who are called “ the dead.” It is, and I admit it so far, a sorrowful reflection that the dead beneath England’s soil outnumber the living that are on it. In fact, we walk upon the dust and over the tombs of the dead. Buried generations are beneath every footprint as we traverse the streets of the great city of this great empire. If these dead were unenlightened, or if these dead were all in suffering, it would be a sad thought ; but there is here a benediction pronounced upon the sleeping dead that consecrates the ashes of those that are gone, and converts the very chamber of weeping into an ante-room, a court, a mansion of our Father which is in heaven. The dead are everywhere. Death was not meant to be ; it is an interpolation ; it was not in ancient Paradise that was, and it will not be in Paradise that is to come. Christianity does not now extinguish the fact of dying, but it transfigures, transforms, and glorifies it in a Christian. The peculiarity of the Gospel is that it does not put an end to sickness, it does not avert old age, or annihilate death in this dispensation ; but it gives those compensatory forces, it imparts those hopes, it strikes in the heart those springs and wells of life that inspire us to say as the apostle said of his bitterest experience : “ Our light afflictions, which are but for a moment, are not worthy to be compared with the glory that is to be revealed ; and though no tribulation for the present seemeth joyous, yet afterward it worketh out the peaceable fruits of righteousness to them that are exercised thereby.” But we think of the dead as merely the dust that sleeps



in the caves of the ocean, or under the green sod or monument, or in the silent cemetery; whereas the dead, in the noblest, the truest, and deepest sense of the word, are those that truly live. The fact is, we are here prisoners in a prison, patients in an hospital, exiles in the land of banishment; the dead that are blessed have gone home, and live as sons in the sunshine of their Father's house, servants who serve him day and night without fatigue and without ceasing. They live; we exist. "Blessed are the dead," then, "that die in the Lord."

But there is here a remarkable distinction, a distinction that involves all. All the dead, it seems, are not blessed. If we could we would have it that they should all be happy. But we are here not to deal with the exclusiveness implied in the text, but with its inclusiveness. Those that we know are now happy, those that we know now live, life in its intensest degree, are they that die in the Lord. Where else they die is of no consequence whatever. It is just as near to heaven from the deep coal-mine in which the miners perished as it is from the Royal Palace of Windsor in which a prince fell asleep, trusting in what he repeated, "Rock of Ages cleft for me;" as near to heaven from the wayside, the field, the hut, the hovel, as from noble hall or from sanctuary or cathedral; for the simple reason that the way to heaven is not by a palace nor by a church, but by that living Way which covers all space, and does not cease in its upward stretch until it touches the very throne of God himself. It is they that die in the Lord that are happy, wherever they die.

But what is meant by the expression, "die in the Lord?" "There is no condemnation to them that are *in Christ*." Then, says the apostle — "That I may be

found *in* Christ;” and he says in another passage, “I knew a man *in* Christ.” The idea to be conveyed is just this: — as the fugitive found shelter that was legal in the city of refuge, and out of which he could not be dragged; as Noah found safety in the ark, and there was no safety in the largest ship, or on the highest mountain, or in the strongest tower besides; as the guests found acceptance in the wedding garment; so the believer is safe, sheltered, and clothed, and immortal in the happiness he has and in the happiness he hopes for in the Lord Jesus Christ. “Perfect,” says Ezekiel, “through the comeliness that I have put upon you.” “As by one man’s disobedience the many,” the mass, were made sinners, “so by one man’s obedience shall the mass, the many, be made righteous;” “He that knew no sin was made sin for us, that we might be made the righteousness of God in him.” Just as our iniquities laid on Christ were never his, so his righteousness laid on us will never be ours. He was infinitely innocent when he sank beneath the load of our transgressions into the grave; we shall be miserable sinners when we cross the margin of heaven, and by his righteousness are admitted into everlasting joy. The safety of the sinner is in Christ; and the refuge is so large, and all so welcome, that if you are not now among the living in Christ, and if you shall not be found then among the dead in Christ, it will not be God’s blame, it will not be deficiency in the atonement, it will not be exclusiveness in the Gospel; it is because you say what one said of old: My own dress is good enough, and I do not mean to have the wedding garment; my own virtues are abundant enough, and I do not wish to be indebted to any one else; my own condition is all that I want, and I do not want any one to become my

sponsor or to take my responsibility upon him. Salvation is consenting to be saved ; damnation is refusing to let God keep you out of hell and take you to heaven. I say, condemnation is refusing to let God save you in God's own way, and the man that so persists must be a fool, a madman, and if neither, he is a suicide, he destroys himself, he is destroyed by none. Here then is the great central truth of Christianity, that we live in Christ, that we be found in Christ, that we die in Christ, that we may be through eternity with Christ. It matters little in what rank you are when you die if you die in Christ ; it matters nothing to what church or chapel you belong if you are found in Christ, it matters little where you live, in what country, or on what level, or in what circumstances, if you are found in Christ. Each of these things has a value, but I am speaking of the great central and essential element, that settles in the sight of God what we are upon earth, and that determines beyond the grave what we shall be for ever. Are we then among the living in Christ ? is our trust there ? If we must say, our trust wavers, and our love grows cold, and our memory becomes oblivious, and our feelings become blunted, and the world gains much upon us, more than we could wish, yet can we say, There is a spark of love lingering in my heart lighted from the altars of heaven, which I would not have quenched or exchanged even for earth's best and brightest things ? Can you say, If I do not trust as I should, nor love as I ought, nor serve as becomes me, it is my sorrow and my regret that it is not so ; and it is my desire and my heart's prayer to God that I may know him more, that I may serve him better, and it is my hope that having lived in Christ I may die in Christ ; and then, dis-

entangled and emancipated from all the restraints, and the contagion, and the infection of evil in this world, I shall see thee as thou art, and I shall serve thee as I ought, and that for ever?

What a blessed thought, that the way to heaven is so plain and so simple, and that we can think of those that have left us as only to be envied, while they look down upon us and pity us! I know it is very difficult to convince the dying that it is so, because we all have that lingering, instinctive horror of death which we imbibed under the shadow of the departing glory and setting splendor of Paradise, and which never becomes extinguished altogether even in the hearts of the best. But we know the force of thought; we know that thought can master feeling as far as it is in the body; that feeling in the heart can overcome present griefs and sorrows, and through grace make one more than conqueror. And if we take these great truths and lay them to our hearts and dwell upon them, life will have a little of heaven's sunshine to light up its darkness, and we shall be happy living in Christ, and we shall go down into the valley of the shadow of death happy in dying in Christ, assured that absent from the body we are instantly present with him.

I have spoken entirely in this matter of the soul; but I need not say that it is no less true of the body; that the eye of the Resurrection and the Life rests upon every atom of the sleeping body of the humblest believer. On the grave sits literally the angel of the resurrection, waiting to hear the command from the sky, Let the trumpet sound and the dead arise. The cold clay laid in the narrow house appointed for all living is not lost nor cast away, it is not to be consumed in the last fire; but to be quick-



ened, to be reconsecrated, to be rebuilt into a house, a shrine, a body that will have no defect, no decay, no mortality, and that will know no death for ever and ever.

There is an expression in this passage which is well worth noticing, and which is often omitted when one attempts to explain it, namely: "From henceforth; Yea, saith the Spirit." We usually read it; "Blessed are the dead which die in the Lord; they rest from their labors;" but it is here: "Write, Blessed are the dead which die in the Lord *from henceforth*." What is meant by this phrase? If you read the chapter as a whole you will find that this text is an announcement from heaven toward the close of the present Christian economy. Immediately after this you read: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Then take in connection with this what our Saviour says in the Gospel: "The harvest is the end of the world, the angels," he says, are "the reapers;" the wheat is to be gathered into everlasting garner, the tares to be burned up with unquenchable fire. It is at the close of this economy, whenever it may be, and on the eve of the great judgment, and the reaping of the harvest of the earth, that a voice comes down: "Write, Blessed are the dead which die in the Lord *from henceforth*." It is a special and distinctive blessedness arising from this, that in the case of all that die at the close or approaching the close of the present Christian dispensation, their bodies will not have to rest long in the

grave till they are raised. For instance, the silent dust of Adam and Eve has been slumbering in some far distant grave for 6000 years. Again, the bodies of Abraham and Sarah, reduced to insensible dust, lie beneath the oaks of Mamre, where they were buried. The bodies of Paul and Peter, the faithful and eloquent apostles, rest in their unknown graves, and have been there for upwards of 1800 years. But those that die now are 1800 years nearer the resurrection; those that die on the eve of that great harvest of the earth will only have to sleep a little while; they will be the Lazaruses of the earth: the brother of Martha and her sister Mary was only a few days in the sepulchre, and then he rose and came forth. So some will die whose bodies will only be a few days in the grave; and others will never die, because they that are alive at that day will not die, but will be changed, transformed, and glorified whilst they live. Such is the explanation of the remarkable expression: "From henceforth;" that is, from the point of time indicated in this chapter, which is a short time before the harvest of the earth and the resurrection of the dead.

Then the beautiful benediction opens up into such words as these: "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The word "Write" looks as if there was a response here to the ancient patriarch's prayer. It is a most interesting thing to go over the New Testament, and notice how often the wants that were expressed in the Old Testament are filled up by special intimations in the New; how often the yearnings of the human heart in an imperfect economy are met and overflowed by the fulness of the more perfect dispensation. Job said in his distress: "Oh that my words

were now written ! Oh that they were printed in a book ; that they were graven with an iron pen and lead in the rock for ever ! ” Now what words ? Here they are : “ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Job’s prayer is : Oh that this were written ! oh that it were engraven in the rock, that the eyes of all mankind might read it and be electrified with the hope ! The voice comes from heaven, Gratify the sleeping patriarch on his eastern plains ; write it in a book, print it in a book, engrave it imperishable upon the paper of that book : “ Write, Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.”

Notice in the next place who says it : “ Yea, saith the Spirit.” That is very beautiful ; the Holy Ghost is the Comforter of his people, and it is the Holy Spirit that takes these words, and repeats them, and applies them to the human heart. “ Yea, saith the Spirit.” The Saviour says : “ He shall take of the things of mine and shew them unto you.” Now one of the things of Christ is, “ Come unto me all ye that are weary and heavy laden, and I will give you rest ; ” “ I will give you rest.” “ Yea, saith the Spirit, that they may rest from their labors ; ” that is to say, the rest that Christ invited you to is that rest that I now teach you and that I now preach to you ; and that rest is enjoyed by all believers who have fallen asleep in the Lord Jesus Christ. In this world we have labor, not rest ; but there it is said they rest from their labors. And yet that rest from their labors is not indolence or quiescence, for we are told in another passage in

the Apocalypse, in the 7th chapter, that they rest not, but that "they serve him day and night in his temple." Then what is the explanation of it? They will have all the refreshment of labor without its fatigue, all the excitement of action without its exhaustion; ceaseless service, but they will never be weary.

It is lastly added, "And their works do follow them." What a beautiful thought! In other words, the Christians that die in Christ are not without marks that they belong to Christ. What is the mark of a branch of a good vine? That it blossoms and ripens into grapes. What is the mark of a branch of a good apple-tree? That it is bowed nearest to the earth like humility, because laden with most fruit. What is the mark of living in Christ and dying in Christ? That we have done something, or dared something, or tried to do something to make some heavy heart light, some sad one joyful, some desert place to blossom, and that we have not been in the world either blots or blanks, but in our sphere and according to our means limited as each necessarily is in this respect, we have done something to light some one to heaven; or if we have not done that, to lighten the load and the pressure of tribulation here below, and to give as much of a foretaste of heaven upon earth as it is possible for us in our imperfection to communicate.

It is said, "Their works do follow them." If it had been said, their works *precede* them, that would have been merit; but it is here said, "Their works do *follow* them." The believer is accepted not because of his works, but in spite of his sins; the Christian is admitted into heaven not because of the works he has done, but in spite of the sins he has done. But then the works follow after to at-



test and to proclaim as they follow, We are accepted because he that did these works was accepted, and lived and died in Christ; and we come up now to record this in the registers of heaven and before the great white throne as witnesses, bearing our attestations to the fruitfulness of that character, to the services of that servant: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and your works are accepted not as merits, but as the shining footprints on your path through the world — the credentials of a character that was the creation of grace — the irresistible exponents of a piety that never could be monastic or ascetic, that loved to pour itself forth in whatsoever things were pure, and just, and lovely, and honest, and beneficent, and of good report.

## LECTURE XIII.

## THE HARVEST OF THE EARTH.

OF whom does the prophet here speak? Of himself or some other? He asks:

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save,” &c. — *Isaiah lxiii.* 1-4.

IN all probability, the conclusion of a Latin Father, Jerome, who lived in the fourth century, is the right one; he says: “Many of us refer this passage to the consummation or the end of the world; we think this to be accomplished at the second advent, in which his voice is heard as judging, slaying his own enemies, and all the enemies of his people.” That the words refer to the Messiah seems beyond dispute. It is impossible, as Barnes inclines to believe, to refer them to Judas Maccabæus. Who but the Prince of Life can say: “I that speak in righteousness?” But when we come to look at it in the light of parallel Scriptural passages, we shall see that it can refer to none else but the Messiah; it is the prophetic portrait, as Jerome has expressed it, of that tremendous

scene which will issue in destruction to all that refuse to kiss the Son and to embrace his Gospel, but in the everlasting salvation of all that believe at that day. That this passage cannot refer to the atonement made eighteen hundred years ago is abundantly obvious. Christians do quote the words; treading the wine-press alone, as applicable to the sacrifice made on Calvary. But the figurative significance of the wine-press is always judgment, never mercy. The harvest of the earth, or the gathering of the wheat, is in loving-kindness; but the treading of the wine-press, the vintage of the earth, is the Scripture phrase for judgment. His garments on this occasion are not sprinkled with his own blood, as would have been the case if the words had referred to the atonement, but with the blood of his enemies; and the language used implies it is the day of vengeance that is come. Calvary was not the scene of vengeance; nor was the epoch of it the hour of retribution; and therefore it cannot apply to it. It has been suggested by others that it may refer to the destruction of Jerusalem seventy years after the birth of Christ, but this is not probable; for in the first place, there is no historic allusion here to the future destruction of Jerusalem. When he came to destroy Jerusalem, if he can be said to have come to do so, he did not come from Edom, nor did he come from Bozrah. Besides, this prophecy indicates that great good is to result to Israel; whereas the destruction of Jerusalem was a great calamity to the whole nation of the Jews. Then to what event or scene does it refer? If we turn to the parallel passages of which I have already spoken, we shall find the true solution. In Revelation xiv. 15, are these words: "And another angel came out of the temple, crying with a

loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." This is an event described, I admit, in highly-figurative language; but where there are figures there must be facts underlying them. A figure is not an empty conceit; it is a fact, or a truth, or a doctrine clothed in material drapery and made intelligible to us, either by the splendor or the familiarity of the allusions in which it is clad. We have the very same thought in Revelation xix. 11, where we read: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and



wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;" and so on to the end of that chapter. Both these describe in most graphic terms the scene that will take place at the close of this present economy; it is indeed very awful, unspeakably tragic; but one ought not to blame the preacher because he speaks forth these things, if he speaks honestly, and faithfully, and fully what God has written. Every picture of the Saviour's return to our world — and everybody believes he will come again who even believes the Apostles' Creed — is a bright light set in the bosom of the blackest and the darkest shadow. He comes to tread the wine-press; he comes to the nations to a great slaughter; he comes to a fearful sacrifice in Bozrah, and he comes also, we rejoice to know, and to believe, and to hope, with salvation to all them that believe in his name. The two features that accompany his advent, namely judgment and mercy are represented by the apostle when he says: "To you who are troubled rest with us;" "there remaineth a rest for the people of God." When shall that rest be? "When the Lord Jesus shall be revealed from heaven with his mighty angels;" doing what? First of all, "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" that is the one feature. Then the other is: "When he shall come to be glorified in his saints, and to

be admired in all them that believe, in that day." Here then we have the two accompaniments of the Saviour's return to our world; one vengeance, or translated into softer, but equally just language, retribution upon all that have rejected the Gospel; and the other glorification, honor, majesty, and dignity, bestowed upon all them that believe. In other words, there is the twofold aspect: "Come, ye blessed of my Father, inherit the kingdom; depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

The next question we require to answer is, what and where is this Edom, this Bozrah? There is no place of any importance corresponding to Idumea, or to Edom, and Bozrah now. We know the sites of these places; but their existence is airy as a myth at the present day. Evidently, like Tarshish, which is used to represent a modern Gentile power; like Babylon, used in the Apocalypse to denote the apostacy; this Edom and Bozrah are prophetic names for the enemies of God and of his Christ. That these names, or rather those whom these names represent, belong to an era long subsequent to the day in which Isaiah wrote, namely, to an era still future to us, however far or near that futurity may be, is plain from the 34th of Isaiah, where you will find a picture of this same judgment, in the 4th verse: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with

the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." The prediction in the 4th verse that the host of heaven shall be dissolved, and the heavens rolled together like a scroll, is the picture of what will transpire when Christ returns; and therefore as Idumea and Bozrah are spoken of as existing at that era, these two names must be the representative symbols of a people at that time future. And that this Idumea and Bozrah in the 34th of Isaiah, on whom judgments fall, were a yet future people, is plain from Isaiah xxxv., the picture of what immediately follows; for it says there: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." In other words, the 34th of Isaiah is a picture of the retribution, or of the Saviour when his garments are stained with blood, when he treads the wine-press; and the 35th chapter is a picture of the future, or millennial rest, or eternal sunrise; in the light and splendor of which all the redeemed of the Lord shall be glorified. Edom, and Idumea, therefore, and Babylon, I look upon as names representative of the apostate churches specially in Christendom, and of all who are baptized with their baptism or adherents of their system. I might refer you to Zephaniah i. 7; to Malachi iv. 5; and to Joel iii. 9, where you will find the same picture repeated: in fact, this picture is so often reproduced that it seems to be the design of

God deeply to impress it upon the readers of the Bible. Take as one of these the words Joel iii. 9: "Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." This is substantially the same picture. I might quote other passages which more or less refer to it; all indicating that this slaughter of Edom, this destruction of Bozrah, accompanied with such fearful evidences of wrath, will take place at the close of this present economy. That this Edom and Bozrah specially represent the apostate and corrupt church of Rome I have scarcely a doubt, from the parallelism of Revelation xix. The last half of that chapter is the picture of this judgment, in language heart-rending and awful: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the



Lord our God; for true and righteous are his judgments; for he hath judged her which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." The whole of the 18th chapter of the Book of Revelation is a vivid and graphic account of the fearful calamities that shall overtake Babylon: we read, for instance: "All nations have drunk of the wine of the wrath of her fornication . . . . Babylon the great is fallen . . . . Her plagues shall come in one day . . . . The voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee . . . And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Such is the picture of the destruction of Edom, or Bozrah, or Babylon; for all are symbols of the same thing. The 19th chapter is the shout that rings from heaven to earth, and returns from earth to heaven in multiplied reverberations, because this great and wicked apostasy is at length overthrown. "The four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia." Then a voice, a solitary voice comes forth from the throne, saying: "Praise our God, all ye his servants, and ye that fear him, both small and great." And then the magnificent peal occurs: "And I heard," in response to this invitation, "as it were the voice of a great multitude." The tramp of horses rushing to battle; the noise of artil-

lery in action, are not comparable to the gigantic shout of a people emancipated from slavery, and rejoicing in the freedom with which they have been made free. "I heard as it were the voice of a great multitude, and as the voice of many waters." What a grand picture is that ! I have often seen the waves of the sea when stricken by the great hurricane roll in, awakening the most magnificent bass it is possible to conceive, and then breaking into spray in the shrillest soprano ; and the two sounds mingle together, and form a harmony the only just expression of which is "the voice of many waters." "And as the voice of mighty thunderings, saying, Alleluia ; for the Lord God omnipotent reigneth." Here then is the picture of this corrupt church judged, and here are the feelings of God's people in heaven on the occasion. I have heard the question asked, How can any possibly hear of these things and rejoice ? We grieve that any should be the victims of so awful a superstition ; we grieve that any should live rejecting that blessed Gospel ; but whatever our feelings may be, we must appeal to the record of God for the emotions that become the occasion ; and when that great Babylon shall sink like a millstone into the ocean, and when the smoke of her fire shall rise for ever and ever, he does not say that there is one weeping voice heard, or one regretful feeling experienced among the saved. The sacred seer, who pictures what God inspires, distinctly tells us that all heaven and earth will join together in one jubilant shout, "Alleluia ;" because this fearfully vile and corrupt system is gone, in which is the blood of saints and of prophets, and of all that have been slain upon the earth.

When that scene shall take place, certain things will occur that we surely may rejoice in. When this judgment

shall fall upon Edom and upon Bozrah, when this vine shall be reaped and this wine-press shall be trodden, we may rejoice that superstition in all its shades shall be dissipated; that dark pall that has hung between a bright sky and a darkened and benighted earth, intercepting from millions the beams of the Sun of Righteousness, shall be dissolved in the splendor of the Sun of Righteousness; and between your heart and that Sun risen in the sky never more to set, there shall be no obstructing or intercepting element at all; we shall see him as he is, no more through a glass darkly, but face to face. There is another fact that will occur then, over which we may rejoice, namely, all persecution shall cease. What is the history of the Roman Catholic Church? Persecution of the people of God. I wish her apologists would only read her history, not written by Protestants, but as I have read it, written by her own selected and most competent divines. Nobody ignorant of the facts of the case would believe that in the name of the merciful Jesus so much blood has been shed; that in the name of our holy and blessed religion such tragedies have been enacted. But if God were to bid the earth speak and utter its voice, every one of the Cottian Alps would find a tongue; the dungeons of Naples, the catacombs of Rome, Smithfield in the centre of our own city, the glens and the grey moors of Scotland, each would find a tongue; and when they should hear that that great persecutor of the earth is fallen, they too would shout, "Alleluia, for the Lord God omnipotent reigneth." Let us be glad that the day comes when all persecution shall cease. Truth relies on its intrinsic temper for its lasting and its certain triumphs; it spurns a carnal weapon. Wherever we see carnal weapons employed for religion, all

is wrong. They may be the sword, or the rack, or the dungeon; they may be nicknames, or satire, or abuse; wherever these are called into play we may be sure there is a latent consciousness that truth is not upon the side of them that use them. But wherever truth is spoken in its simplicity, no carnal weapon will be needed; it leans upon itself and upon him who is its author for its strength, and encouragement, and support. Persecution is not only an iniquity, it is a huge inexpediency. It is not only a most wicked thing to punish a man's body in order to root out convictions from his mind; but it is a most inexpedient thing, for the reason that it never succeeds. Persecution never rooted out a truth, nor did it ever build up permanently a lie. It has often made the attempt to do both, but in every instance it has failed; and by a strange law, they that use the sword shall fall by the sword. You can never do injury to another, without feeling that injury rebound and strike yourself. Wind a chain round the wrist of the blackest negro in America, and you will find the other end gradually tightening round your own. You are fated ever more to drink the bitterness of the cup you have mingled for a brother. Never do an unjust thing to promote justice; or speak an untruthful thing to promote truth; or use a carnal weapon in any sense to accomplish what you believe to be God's will. Rest assured there is a radiance, and a majesty, and a power, about naked truth, that are its most resplendent forces, and the prophecies of its spread and its universal triumph. At that day, when Edom, and Bozrah, and Babylon shall all fall, tradition shall then cease to be the rule of faith in any sense or in any degree. One of the worst things upon earth is what Rome thinks one of the best — tradition. It is the man-



ufactury out of which endless evils and lies have been spun ; it is the anvil on which fatal errors have been beaten out into shape ; it is the mint from which a false currency comes. It is always so available. When a man wants to establish what is not true, and when he cannot get a text from the Bible, he has only to apply to some old monk, who heard a former monk tell the story, who heard another monk before him tell it ; and thus tracing it back by imaginary links to the apostles, he finds tradition a most admirable champion for defending every novelty which man's imagination can introduce. At that day, too, a false priesthood will be utterly swept away. And it is the most fearful corruption of the truth, and one of the worst brands upon the brow of modern Edom, that the minister of Christ is not represented as an ambassador proclaiming good news, but as a priest to make an atonement for the people's sins. The distinction is vital. Grant that the minister of the Gospel is a sacrificing priest, and all the superstructure of Romanism logically follows. The hinge of the vast difference between Protestant truth and Romish error is that one doctrine. In the Protestant Church ministers are pastors, to feed the flock ; ambassadors, to bring good tidings to the people ; teachers, to instruct them ; evangelists, to declare good news ; but we deny that the Archbishop of Canterbury is a priest in any other sense than that in which the poorest Christian widow is. We are all in one sense priests unto God, offering spiritual sacrifices ; but no minister is a sacrificing priest. We do not require any man to make an atonement for the sins of the people. In the Lord's Supper many people have the idea that it is the minister there who gives the sacrament. That is a questionable notion. The minister

there presides officially for the sake of order and according to the institution of God, as the first believer; he is the presiding Christian, that is all. It is a festival for a flock, not a sacrifice offered up to make atonement for the sins of a people. These rags of Idumea — these, the errors, the superstition, the idol-worship of Edom and Bozrah, shall be swept away like the mists of morning before the everlasting sunrise. And surely the judgment that clears the sky of such clouds, that eliminates from the earth such corruptions, however severe, must awaken a hallelujah, as it does in the Apocalypse, in the hearts of all them that hear that she who so long corrupted the nations, on whose garments is the blood of saints — Babylon, the mystery of iniquity, has fallen never more to rise. When one at this moment looks to the continent of Europe, grieved at the tragic scenes that are being enacted, and gazing with dismay at yet more awful scenes that loom into view; yet one can see mercy mingling with judgment; for amid the utter desolation of Rome we read of the Gospel preached in its cathedrals; Italian Bibles coming in at one gate, and the Pope making ready to escape by the opposite; his Cardinals in dismay; the priests revolting; and the sagacious and powerful Emperor of the French proposing to dispense with the Pope altogether, and to take matters into his own management. He cannot manage matters worse, he may make them better. The repudiation of the Pope by France, should it take place, would prove like the repudiation of the Pope in England. Henry the Eighth wanted simply to get rid of the Pope; he did not want to get rid of Popery, but he was resolved to be his own Pope; but his violence ended in a glorious reformation. The powerful ruler of France may seek to be

his own Pope ; but if he succeed, it will end in making that people what they might be — the finest race in Europe : a people with the Bible in their churches, and faithful ministers preaching to them the unsearchable riches of Christ.

When Edom and Bozrah shall thus disappear amid these judgments, we must not at the same time overlook the fact that the visible church also is judged. In those expressive parables which the Saviour sets before us in Matthew xiii., we read at the 37th verse : “ He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.” Here you have the judgment beginning at the house of God, and passing forth like a devouring flame to Bozrah, to Idumea, to Babylon, to the Mahometan nations, and to the Pagan tribes in the utmost parts of the earth. The visible church is not composed of believers only ; all the baptised are not regenerated ; all that appear at a communion-table will not sit down with Abraham, and Isaac, and Jacob in the kingdom of our Father. And therefore when he comes with his fan in his hand, he will winnow the chaff from the wheat,

he will gather the tares and cast them into the furnace, and the wheat he will store up in everlasting garners. Here therefore is judgment not merely upon that great apostacy that has corrupted the earth, but also on the whole visible church. Who dare say that all professors are Christians? Who would venture to affirm that there is any such thing upon earth as a perfect church, or a perfect communion, or even a perfect believer? The great question for us to ask ourselves is, Are we tares, or are we wheat? Are we believers, or are we mere formalists? We have the same pictures sketched no less vividly in Matthew xxv., in a passage specially worthy of attention; "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept," the wise as well as the foolish. "And at midnight there was a cry made" — this is the picture of the second advent — "Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose;" that is, the five wise and the five foolish alike having slept, then awoke; "and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Here is set forth the very essence of Popery. The five foolish virgins had lamps just as bright and as beautiful as the lamps carried by the five wise virgins, but they omitted what was worth ten thousand lamps of



gold — the oil of grace. What is the use of a splendid church with no Gospel? What is the use of an apostolical succession that has no apostolic doctrine? What is the value of a magnificent lamp if it cannot help a man to read even the alphabet? These five foolish virgins had splendid lamps, but no oil. The priestly or Popish thought lay deep in the core of their very nature; for they turned round to the others and said, Give us of your oil, for we have none in our lamps; thus applying to the church for grace, instead of applying to the Lord of the church, who alone can give grace and glory. But these five wise ones, like thorough Protestants, answered, "Not so; lest there be not enough for us and you" — every Christian has grace only sufficient for himself — we have not an atom to spare; but we will do all we can, namely, invite you to apply to the great Master and get oil for yourselves. They were sensible enough to take the advice: they tried the church, and the church had none to give them; they then determined to go to the Master; but while they went — and here was their awful state — the door was shut, the harvest was past, the summer ended, and they were not saved. "While they went to buy, the bridegroom came; and they that were ready," the five wise, "went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Such is the graphic picture of the visible church. I would not dare to say that half the visible church is unconverted, and that half is converted; that is neither the end nor the spirit of the parable;

but it is certainly evident that the Lord comes, and in some silent midnight the cry will be heard echoed from mouth to mouth, "Behold the bridegroom cometh." We know not when; for we can neither specify the hour nor fix the time, because the elements of calculation are so difficult and indefinite, but we know it is near. Most reflecting Christians believe that we are approaching what I have called the Saturday evening of the world's long and weary week, that things are rapidly accumulating to a crisis. Nobody can look abroad upon the earth and not see the portentous peculiarity, the startling solemnity and intensity of the age in which we live. But what is to be our inference? "Lift up your heads," believers, "for your redemption draweth nigh." Do I address one who has no oil in his lamp? — do not apply to the priest, nor to the sacrament, nor to the church; none of these have any to spare; But before the bridegroom comes, and before the doors are shut, apply to the Lord of oil — to use a Scripture phrase — apply to the anointed Priest, Prophet and King, and he will give you the oil of grace and of glory also: "that unction from the Holy One which teacheth all things."

Blessed thought, however, in the midst of those scenes the people of God are safe! When you look upon the events of the earth, and begin to feel dismayed, turn to the 8th chapter of the Epistle to the Romans, and read it, beginning with "no condemnation," and ending with "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Beautifully has the apostle condensed all into one text:

“The grace of God” — that is the oil that we need — “the grace of God teacheth us,” first, “to deny ungodliness and worldly lusts;” and secondly, “to live soberly, righteously, godly in this present world;” and lastly, “to look for that blessed hope, the glorious appearing of Jesus Christ, our great God and Saviour.

## LECTURE XIV.

## THE NEW HEAVEN, AND NEW EARTH.

WHAT a glorious prospect comes within the horizon of our view ! — all Satan and sin introduced fleeing as mists before the eternal sunshine, and all that Christ has purchased and prepared set before us and advancing into possession.

“ And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away, and there was no more sea.” — *Revelation xxi. 1.*

WE have seen the severe but short storm which burst upon a peaceful earth at the close of the thousand years. We have seen the triumphant safety of the people of God by his grace and strength, notwithstanding the fury of those that assailed them ; we have seen the devil that deceived them cast into the lake of fire. We saw for a moment, as the seer saw it on the *Ægean Sea*, the revelation of the great white throne, reflecting from its surface of awful purity the least shadow of sin ; and One seated on that throne from whose face the heavens and the earth with all their glory sunk into insignificance and paleness ; we saw the books were opened containing the mysterious records of generations that have passed away ; the unwritten records that are stored in human hearts, and the written acts



that are visible to human eyes; we have seen the issues of the judgment according to the books; and we have witnessed the sea, in language unspeakably sublime, giving up from its bosom the dead that were in it; death and hell, or death and the unseen world, or soul and body, cast away by that awful sentence — too awful to be spoken had not God, the God of love, written it — “Whosoever was not found in the book of life was cast into the lake of fire;” that is, whosoever did not believe, whosoever preferred to be saved in his own way rather than God’s way, whosoever would not submit to let God save him, was cast into the lake of fire; this is the second death. From the midst of these scenes of fearful grandeur we see emerging, at the very commencement of the millennial day — for I believe that the 21st and 22d chapters of this book are the photographic portraits of what is inaugurated at the commencement of the millennial epoch, and not of a totally different economy — a new heaven and a new earth (for the whole Apocalypse, which means “an unveiling,” is the seer beholding a panorama from heaven sweep past him on earth, and as one part passes away, another part comes up, beginning at Patmos, and terminating at Paradise returned): “I saw a new heaven and a new earth, for the first heaven and the first earth were passed away.” Does this mean that all our existing economy, material and mundane, is swept out, and that another and totally fresh material economy supersedes it? No, certainly not. There is reason to believe from other passages of Scripture that no such extinction of the old and creation of the new will occur. Science itself proves there is no such thing as annihilation. I do not believe that an immortal soul can or will ever be annihilated. I do not believe that a stone, a

tree, a human body, or any God-created thing can be annihilated. Change of form, but not extinction of being, is the law everything material is liable to. If it said, "I saw *another* heaven and *another* earth," then I could understand that the present earth and its surrounding mundane economy had all been summarily removed from our present sphere or orbit. But he says: "I saw *a new* heaven and *a new* earth." It is perfectly parallel with a passage which is familiar to us all: "If any man be in Christ, he is" — what? "a new creature;" but when a man is born again and made a Christian, he does not lose his personal identity; he does not cease to be that bundle of memories, and thoughts, and fears, and hopes that he was before. The old nature purified, not another nature created, makes the new man. So the old earth and the old heaven purified, not destroyed — disinfected of sin, not disorganized — fulfils and makes actual the splendid vision of the seer in the Apocalypse. Why should this earth be destroyed? I think it would be a compliment paid, or rather a concession made, to Satan infinitely greater than he has earned. At the issue of the winding up of all things, Satan will get nothing but what he can fairly claim as his own. Whatever Satan has introduced on earth will be given him and go with him to the lake of fire; but whatever God has made will be snatched from his tyranny, restamped with the signature of redeeming love, and shine forth more glorious and beautiful than it was before. There is nothing in this material earth, originally belonging to it, that is intrinsically wrong. Take sin out of it; lay the fever that racks it perpetually; extirpate evil at its core; let the consecrating hand of the Great High Priest wave over it; and more than its lost

glory will return — it will shine the loveliest star in the firmament, the most beautiful orb in the sisterhood of worlds, infinitely the most interesting ; for what planet or orb in the universe has an atmosphere that the Son of God breathed ; fountains of which the Son of God drank ; a river in which the Son of God was baptised ? What orb has a Gethsemane, a Calvary, a Tabor, a Mount Zion, a Mount of Olives, touched, and consecrated because touched, by sacred feet ? Oh, it would be a terrible calamity were such Peniels, the scenes of such grand traditions, the memorials of such historic incidents, the footprints of so splendid a presence, to be for ever annihilated ! it would be a gap in creation, it would be a loss to the universe. But so great a catastrophe is impossible ; it cannot be, and God has not said it will be. What then is meant by this new heaven and new earth ? It is just the fulfilment of the prophecy in the 65th chapter of Isaiah : “ behold, I create new heavens and a new earth.” It is the realization of Peter’s expectation : “ Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.” It is the restoration and the regeneration of the earth ; what is called in the Gospel its *παλιγγενεσία*. It is a result essential as a complement and a companion of the doctrine of the resurrection. If we are to have material bodies (and if we have not, we shall not rise as men ; for the definition of a man is soul and body,) if we are to live in a material organization there must be a material world. Dr. Chalmers writes a whole sermon to prove this, that the future will be a Paradise of sense, but not — in his own peculiar style — a Paradise of sensuality ; and with conclusive argument he combats the vulgar notion that matter is essen-

tially polluted, and that whatever we can touch, and see, and handle, and hear, is all irreparably bad, and ought to be annihilated. Such extinction is altogether unwarranted; it is a notion alien to the spirit and words of the Bible. The scriptural, or biblical view is the redemption of the soul, the redemption of the body, and the redemption of nature. Hence this orb, when it takes its place amid the family or sisterhood from which it has been long exiled and alienated, and is replaced in harmony with them, will bear not the signature of creative power, which it once bore, but the more august signature of redeeming love, which no other has besides; and in proportion as redemption excels creation, this earth will excel all others, for they have had no fall, they have had no redemption; they have no Paradise lost, and they will not know the sweetness and beauty of a Paradise regained.

In handling these words, and in trying to throw some light upon them, let us inquire, first, what is implied by the new heaven; secondly, by the new earth; and thirdly, the no more sea.

What is meant by the new heaven? Heaven, in its scriptural use, is simply that which wraps our world, and immediately relates to the mundane economy to which we belong; while heaven is used in one sense as the immediate chancel of the universe, where Christ is. Kurtz, a German divine, accepts the discovery made by Maedler, a German astronomer, that Alcyone, one of the Pleiades, is the central sun around which our sun, with all the planets, and thousands of other suns with their planets are ceaselessly revolving, and so may be the metropolis of creation. Our sun, and moon, and planets, are a group not only moving relatively to each other, but all of them



moving as a cluster round a great central sun ; and it may be the palace of the Great King — so that while present spiritually wherever “two or three are gathered together in his name,” personally and bodily, with the marks of the nails on his hands, he may be in some far-off central orb, sending forth his will and inspiration over the length and breadth of the boundless and the unsounded universe. But whether this be so or not, the heavens according to the usage of Scripture, apart altogether from the immediate dwelling-place of God, means the whole surrounding mundane economy under which and before which we now play a part ; it embraces all external to the earth that sin has infected. The heavens would not be made new if they were not infected ; but where Christ dwells there is no material imperfection or moral infection. Heaven denotes the atmosphere — all that is around our earth and related to it. Some think that sin has smitten orbs beyond the confines of our earth ; and it is a very curious fact that as far as we can see into the moon — and we can see any object 100 feet high — we gather that it is a world wrecked, convulsed, and torn ; as if sin in its rebound from earth had smitten its patient and beautiful satellite, and shattered it into pieces also. But whatever or wherever may be the limits of the extent of the sin that has infected our world, the heavens so far as they are affected by it will be made new. The sunshine shall no more be darkened by a dense intercepting cloud ; it shall no more scorch the earth with tropical fervor, nor will its absence freeze and chill the earth with polar cold. The sea will no more be rent by tempests and hurricanes, and the air will no more be shattered by the lightning, and reverberate the thunder that follows at the lightning’s heels. The sirocco will no

longer scorch the garden into a desert, and the euroclydon, that wrecked the ship of Paul in the Mediterranean, will no more beat; the forest will no more be stripped of its foliage, nor the rose of its petals. Frosts will not nip the young and beautiful buds of spring, or blight the hopes and the prospects of summer and autumn. Sun, and moon, and stars, will no longer remain far off and impenetrable mysteries; and the comet, that people used to think shook pestilence and plague from its wings, will be found, what I have no doubt it is, one of God's beneficent messengers, conveying the expressions of his sympathy and support to the orbs of the sky; and the whole heaven will lap and fold this recovered earth in its warm bosom, and all things will be restored and made new.

But we are told there shall not only be a new heaven, but a new earth; that is, as I have already explained, not another earth, just as a new creature is not another creature. Our earth, when thus made new, will be no more the place of graves. How sad when one walks into the country, or enters abbey, church, or cathedral, to see how death has ploughed up every green sod; how the death-damps lie upon flag-stone, tessellated pavement, and encaustic tile; how every village, and city, and cemetery records the deep and indelible fact that death has been here; how earth groans, in the language of Paul, and yearns to be delivered from the pain of receiving her dead children day by day into her bosom! The young, the beautiful, the good, the brave, death strikes with impartial stroke, and the grave, unsatisfied, receives all. Surely this is not meant to be perpetual — surely it is an abnormal, and unnatural, and monstrous condition of things; and therefore if God's word be true, when the last enemy

shall be destroyed, every footprint of sin, and sorrow, and death, left upon the sands of time will be effaced and destroyed also. Earth will no longer when made new be an arena on which exasperated nations fight, and kill, and strike down each other. From the days of Cain to the days of the Kaiser and the Czar the earth has been the arena of ceaseless battles. The sword has certainly not yet been turned into the pruning-hook, nor the spear into the ploughshare. From Marathon and Thermopylæ to Waterloo; and from Waterloo to Inkermann, Balaklava, Magenta, and Solferino, the earth has been ploughed by the wheels of artillery, torn up by shot and shell, and broken by the enginery of war. There is not a green field in Europe that is not a soldier's sepulchre; there is not a spot that takes a place in the roll of nations of the earth that has not been the scene of slaughter and of bloodshed. This was never meant to be; and hence the prediction is, when earth shall be made new the nations shall learn war no more. It is not the soldier that is the cause of war; it is the sin that is in your heart and mine. It is not gunpowder that does the mischief; it is the wickedness that lurks in the human heart. The cure for war is not the disbanding of the army and the burning of the navy; but the regeneration of wicked human hearts: and whenever that regeneration is achieved and the earth is made new, then the nations shall learn war no more.

When the earth is made new, it shall no more be the place of what is perhaps a melancholy, and what in another point of view is a beneficent sight — of hospitals, infirmaries, and asylums. When one enters an hospital, and visits bed after bed of the sick and the suffering, will anybody tell me that God made that? and when one visits,

as I have once, and would not again unless absolute duty compelled me, a lunatic asylum, how awful the spectacle that it presents ! for terrible as must be a battle-field on the morrow of the fight, yet ten times more awful is the wreck of broken and shattered minds. These institutions then, created by beneficence it is perfectly true, but beneficence drawn out by the calamity which their roofs shelter, will all be swept away ; not because man is less beneficent or God less merciful, but because the inhabitant shall no more say, "I am sick ;" and in the beautiful words which are contained in this very chapter, words it is said which the poet could never read without weeping : "God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are all passed away."

When this new earth shall appear, there will be no more — what is a great blot and stain upon it — gaols, and prisons and Bridewells. We see at this moment, as schools, day schools and ragged schools advance, that prisons become less necessary. But at that day, when there shall be no ragged boys on the golden streets ; when there shall be none who are uneducated, untaught, and unsanctified, there will be no punitive administration there ; there will be no gaol, nor prison, nor blot, nor stain, that indicates the very fearful fact that sometimes man becomes so bad that his sin breaks out with intolerable violence, and we are obliged to shut up the leper in a dungeon, or a gaol or a prison, or a Bridewell, lest society should be broken to pieces by his misconduct. There will be no prison nor gaol.

When the earth is made new, there will be no deserts.



It is a strange fact, and one of the proofs that the earth cannot now be as God made it, that upwards of two-thirds of it are covered with deserts, and wildernesses, and marshes, and water. There will be no deserts then, when the earth shall be made new. The instant man sinned (and geology does not disprove it,) the rose faded on its stalk, the garden became a desert; and with the sweat of his brow, and the tears of his weeping eyes, and the labor of his hands, he went forth to reclaim from earth's reluctant bosom a handful of stunted fruits to be his food till he should return to the earth from which he was taken, and the soul should rise to God who made it. But under the warmth of that blessed sunshine that shall one day fall upon this earth, literally I believe the desert shall rejoice, and literally the wilderness shall blossom as the rose. Evil shall not gain the day; the devil — a usurper, an intruder, an invader — shall not have the victory; all that he wronged shall be righted, and all he has destroyed shall be restored; and the world will close with a Paradise vastly more beautiful than that with which it began.

When this earth shall be made new, and all things in it, those deserts that sometimes exist in human hearts will cease. There is a wilderness often within as well as a wilderness without. Hearts that now break shall then bound; sorrows that tears are the symptoms of, but the faint relief, shall never be there. Heartquakes, worse than earthquakes, shall be no more. There are secret places in human hearts on which shadows lie cold and dark, ineffaceable till they are dispersed by the sunburst of high eternal noon. On many a noble spirit, thrown into uncongenial circumstances, sorrow lies like an avalanche, that no sunbeam touches and no warmth dissolves. Those ideals of

excellence we had formed, and learnt how feeble we were by failing to realize them, will all be actualized then. It has been said —

“ Man to man was never known ;  
Heart to heart did never meet ;  
We are columns left alone  
Of a temple once complete.”

But if any of you feel this shadow, or wander thus in the desert, or taste this bitter grief, to you I say : “ Let not your hearts be troubled ; ye believe in God, believe also in me.” Evil shall not have the mastery ; weeping may endure for a night, but joy cometh in the morning. The tides of evil steadily ebb ; the great spring-tide of light, and love, and peace as steadily advances ; all things shall be made new ; a new heaven and a new earth, wherein dwelleth righteousness, comes nearer every day ; and with righteousness that dwelleth there, her sisters, peace and joy in the Holy Ghost, will be there also.

There will be “ no more sea.” Many have been perplexed and puzzled by this feature ; and some writers on this very prophecy have come to the conclusion that the sea will be annihilated ; that it is not needed in the millennial state ; and it will therefore dry up. I agree very heartily with a Collect in the Church of England service, one amid many very beautiful, which begins thus : “ O God, who hatest nothing that thou hast made.” “ The sea is his and he made it.” If God hates nothing he has made, he will destroy nothing that he has made, and therefore the sea will not be destroyed. The expression “ no more sea ” is equivalent to no more night. If this earth is to continue a round orb there will be night and day : by shifting the angle of inclination of the earth, it is possible

that might be modified immensely; but still by the very necessity of the thing there will be light and shadow, there will be night and day; only that perhaps the glory that lights it up with surpassing splendor will shine, as it did on Mount Tabor, with effulgence so intense that the very sun will be put out by its brightness, as a star is put out by the sunrise, and so there will be no more night. "There will be no more sea," may mean, that with the first heaven and first earth that passed away the first sea passes away too, and therefore that what has happened to the ocean of evil or of calamity through man's sin will then be put an end to. The extinction of the sea we think would be sad. To extinguish that magnificent thing that like a shining and glorious circle, or zone, surrounds the earth, would be a great and apparently needless calamity. There is something unspeakably grand in the sea, with its bays, its headlands, its promontories, and shelving sands, and flowing and ebbing tides. It is impossible to forget that dull sound — that moaning dirge heard all night, as if it were the cry of some stricken and sorrowing creature, like all the sounds of nature, in the minor key. At times it wakes into its thunder-roll, when it smites the shore, and recoils in music magnificent as the jubilee of a mighty multitude that no man can number. Nor can one fail to admire that ceaseless oscillation of its unquiet bosom, more like the pulse of life than mere mechanical motion, or when the tide rises with its peculiar sound as the waves strike the shore, and again retire, taking into the sea's hospitable bosom shells and living things innumerable from the sand. The interchange of lights and interplay of sounds in the ocean are so impressive and beautiful that few would like to part with that noble portion of

creation, the sea ; nor is there reason to conclude it will be destroyed.

‘ The ocean looketh up to heaven  
As ’twere a living thing ;  
The homage of its waves seems given  
In ceaseless worshipping.

“ They kneel upon the sloping sand,  
As bends the human knee ;  
A beautiful and tireless band,  
The priesthood of the sea.”

What then is meant by the expression, “ There shall be no more sea ? ” It means a new sea, just as there is a new earth. The sea shall no more be agitated by the breath of the tempest, and lashed into fury, so as to obstruct the intercourse and endanger the safety of mankind. Whatever miracles Christ wrought were redemptive and restorative ; and each was so far an earnest of the full accomplishment of what he will achieve at last. Thus, when he raised the dead, it was an earnest of that day when all the dead shall be raised ; when he opened the eyes of the blind, it was an earnest of that era when all eyes shall see, and none shall be sealed ; when he walked upon the sea, may it not be also a redemptive act and a prophecy that as he in our very humanity walked upon the bosom of the ocean, and found it a smooth and beautiful promenade, that we too shall do so ? And when he laid his hand upon the ocean’s mane, as a rider lays his hand upon the neck of his steed and quiets it, and the sea became a great calm — may not that be an earnest of the day when he will wave his hand over its restless waste of waters, and it will become still as an infant sleeping in its first cradle ? Jesus walking on the sea, Jesus calming the



sea, Jesus frequently sleeping and sailing on the sea, may all be the earnest of the healing of the sea. Like the heavens, it will be made new by being purified, like the earth, by being disinfected of evil, and so shall be earth's grandest zone, and nature's beautiful and most impressive object. It will be no more the burial-place of nations. What a churchyard, if I may use the expression, has the great ocean become! It is the burial-ground of mankind. The poor invalid going to breathe the air of a balmy land dies, and is buried in the ocean's depths; the emigrant ship, with those who have bid farewell to the blue hills and the homesteads of their native land, founders at sea, and that ship sinks — the silent coffin of hundreds. The sailor drops from the mast, and the sea becomes his grave, and the sea-weed his shroud, and the ceaseless chimes of the waves his requiem. But, glorious thought! the sea shall give up its dead; not a redeemed Christian sleeps in its silent depths who shall not hear the roll of the last trumpet; and if we are permitted to see the spectacle of the sheeted dead coming forth from the graves of a thousand years, what will be the grandeur of the spectacle of thousands of dead pouring up from the depths of the ocean, and ascending immediately to Him who is the resurrection and the life, and who liveth for ever and for ever! Very beautifully has one sung of the sea in these words. Mrs. Hemans says: —

“ What wealth untold,  
Far down, and shining through its stillness lies!  
Thou hast the starry gems, the burning gold,  
Won from ten thousand royal argosies.  
Sweep o'er thy spoils, thou wild and wrathful main!  
Earth claims not these again.  
Give back the lost and lovely! — those for whom

The place was kept at board and hearth so long ;  
The prayer went up through midnight's breathless gloom,  
And the vain yearning woke 'midst festal song !  
Hold fast thy buried isles, thy towers o'erthrown ;  
But all is not thine own.  
To thee the love of woman hath gone down ;  
Dark flow thy tides o'er manhood's noble head,  
O'er youth's bright locks, and beauty's flowery crown ;  
Yet must thou hear a voice — Restore the dead !  
Earth shall reclaim her precious things from thee —  
Restore the dead, thou Sea ! ”

When all these then shall be restored, and the mists swept off the Eden of the earth, God's voice will be heard in the murmuring brooks, in the resounding waves of the deep, in the hum of insects and in the song of birds; and the blessedness of earth shall shade away into the blessedness of heaven, and the glory of time into the richer glory of eternity; and this earth shall lift up its head, crowned as never queen was crowned before; and sun, and stars, and sea, and rivers shall be her bridesmaids, singing with her the bridal song of Moses and the Lamb. “Glory to God in the highest; on earth peace, good will to men,” will be no longer a prophecy sung by a handful of angels on the plains of Bethlehem, but an anthem peal lifted up by the voices of a great multitude that no man can number. Then heaven and earth shall be reunited and restored as one. At present there is a gap between them: the instant that sin struck it, God withdrew; but as soon as the Gospel was preached in Eden, links of union were restored; Jacob saw angels ascending and descending from heaven to earth, and from earth to heaven. Abraham was visited by troops of angels. Bishop Pearson, who writes a magnificent treatise on the Creed, and was one of the most powerful intellects that ever appeared in any church,

thinks that even now the communion of saints in consequence of Christ's resurrection and ascension, is not a mere imagination, but a reality; and he thinks those that have gone before may visit us on earth, and though we do not see them, yet they may know what is being transacted here. He says: "I have conversed with a saint as such when he lived on earth; I must still have communion with him when he is departed hence; because the foundation of that communion cannot be destroyed by death."

His idea is not that we are to worship them; not perhaps that we hear or see them; but that they have communion with us, on this ground — that they are equally members of Christ's body; that they are equally knit together in the same union, communion, and fellowship; and that what separates us from our children, our fathers, and our mothers, and our sisters, and our brothers who have left us, is no vast space or chasm it will take years to cross. Heaven at present is simply a condition. The redeemed are now not in another place so much as in another condition. There is one instance in Scripture where the redeemed in heaven speak down to listening pilgrims upon earth; it is at the close of this book: "The Spirit and the Bride say, Come." He refers to the church in heaven calling down the steep of time to the church upon earth, and saying, Come; come up and taste our joy, and join our fellowship, and so restore the communion that has been broken and interrupted. Perhaps those that have left us may sometimes listen on the other side of the veil, if they can hear what we are saying; they may sometimes gaze with longing eyes in order to see what those they still love and whom they left behind are doing; and if they do not see, or if they cannot hear,

angels, who are ceaselessly descending and ceaselessly ascending, must tell them in heaven many an interesting and bright story of sublime transformations on earth. There are angels in every sanctuary; angels perhaps go with us to our homes; an angel sometimes whispers to you in the counting-house, or place of business, in the market, and on the streets—"are they not ministering spirits," that is, helps, "to them that are the heirs of salvation?" But that communion which was once so complete has been broken; it is conjecture, not certainty, how far the lower and upper worlds may meet and mingle. Perhaps as sea and land interlace, the world of spirits and the world of those who are in the flesh may intermingle also. We are now in the cold, gloomy crypt; they are above the crypt, in the sunny, beautiful, and glorious cathedral. We too, if we are saved now, shall be raised, and glorified, and mingle our songs and our voices with theirs; and so be for ever with the Lord.

Do you ever look off this cold, shattered, gloomy world, even in its sunniest spots and in its most festal hours, to yon bright, beautiful, and glorious world that we can see through the telescope that John has given us in Patmos? Surely, surely, we are not so happy that we can afford to lose such a spring of happiness as the hope of glorious things in reversion. If you are heir to estates, or to a grand historic title, do you not frequently look up from your present condition to what you have in prospect? and do you not draw from the future thoughts of joy into the gloomy and the sorrowful present? What is this apocalyptic picture given for? Is it a mere piece of poetry? Is it a mere sketch to amuse? No; it consists of flowers gathered from your own happy, happy land. It is laden



with the fragrance of roses, that sin has not blighted, and that evil has not blasted. It is a handful of its sunshine, given to warm cold hearts, and to brighten dark minds, and so straggling hopes will be cheered, and drooping hearts encouraged to lean upon the hope of that rest that remaineth for the people of God. All men have plenty during the week to plague them ; and therefore hundreds come within the walls of the sanctuary thankful that the weary six days of the week are over. You do not want metaphysics, or mere speculative, hair-splitting controversies. You need refreshment and rest. Harassed, and balked, and fretted, and disappointed, and sick of this world's conflict, it is not useless to learn the sublime lesson : " Lift up your heads ; for your redemption draweth nigh."

## LECTURE XV.

## THE APOCALYPTIC CITY.

As the seer individualizes the objects he has grouped together, we see more clearly the splendid attractions of the future. Here, "the city" comes into view.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." — *Revelation xxi. 2.*

WE have concluded, in common with those who have a claim to be among the wisest and the soberest interpreters of the prophetic record, that the earth on which we live, with all its encompassing economy, is not, as Satan would have it, and as false prophets sometimes predict it will be, to be so consumed and dissipated as to leave but the baseless fabric of a vision; but that it is to be, as God's word seems clearly to indicate, regenerated, restored, reconstructed, covered with a lustre before which the lustre of ancient Paradise shall pale; and invested with a beauty eye hath not seen, and resonant with a joy which ear hath not heard, and the subject of a transformation which heart hath not conceived; and which it has not even been a prophet's privilege or evangelist's inspiration fully to embody and to express. The very essence of Christianity, so far as it deals with what is external to man, is the

annihilation of nothing, and the consecration and the regeneration of all. Whatever God made is redeemed, and shall be restored. Whatever Satan has introduced shall be handed over to Satan, and made a present to him for ever. God made the earth beautiful, and holy, and good; and the dim memorials that survive are faint, faint reminiscences of a glory and a beauty that perished that hour in which Eve and Adam sinned against God. Even in our cold summers, when the earth is bursting into bloom, it seems as if it strove to reach the glory it once had, and to anticipate that greater glory which one day it shall wear; when it covers itself with all sweet flowers, and fills the air, the delighted air, with their perfume, and charms the delighted eye with their beauty. I know but two things upon earth in their nature not mortal that remind me of ancient Paradise; the beautiful but fading flowers of June, and the bright diamonds and precious stones, those amaranthine flowers, that do not wither or die. These seem the memorials of Paradise; perhaps spared to us in God's great love to remind us what a splendid estate sin lost; but prophecies to us of a yet more splendid inheritance to which Christ the Saviour will introduce us.

Having spoken of the earth and its economy as destined to continue, we read here of something that descends and settles upon the earth; it comes down in its completeness from heaven, and remains upon the earth, what it will be for ever, the metropolis of Christendom. In one of Dr. Chalmers' magnificent sermons he has tried to show the great moral significance of this earth of ours. Some sceptic astronomers have talked about it as so tiny a speck that it is impossible to believe that God ever could have become incarnate and died for it. It is so little that he

might have expunged it, and it never would have been missed amidst the starry orbs of the universe. He says very justly that material mass is not the test and the criterion of moral importance. We believe a very limited spot may be fraught with everlasting issues. That hill called Calvary is a little hill in Jerusalem, and on it there was erected a cross — two cross beams of no value; but what a glorious spot is that! a spot to which countless orbs will look in concentric circles, and marvel at the love that gave a Christ to die, and marvel more at the love that hung upon that cross, and died even for his enemies. Westminster Palace is a very splendid building; though, as if to show how all things must fade and die, it is no sooner built and its beauty perfected than decay has set upon it — as if to teach man that he cannot in this world create a permanent structure; that earth's noblest edifices, the world's most magnificent cathedrals, are the tents of a day, not the mansions that endure for ever and ever. At Westminster the interests of the world are transacted. Six or seven hundred noblemen and gentlemen meet together in the House of Lords and in the House of Commons; they seem to be, some of them, not very anxious, nor very much in earnest, nor very grave; but upon the votes of those noblemen and gentlemen depend peace or war, the prosperity or the ruin of empires; and out of that House which does not cover many acres, go forth words, winged words, that convulse cabinets, shake nations, or give confidence to royal and troubled breasts; showing us that a very small material space may be the repeating centre of very momentous and enduring consequences. In the same manner this small earth may be the orb, that shall itself



occupy the largest interest in the minds of the inhabitants of myriads of worlds. Countless orbs, with their countless inhabitants, will for ever and ever look down upon this very earth; and they will see in it themes that never part with their freshness; reminiscences that never can be obliterated, associations that will waken their hearts, and give them new songs, and stir their deepest sympathies, and that for ever and for ever. The truth is, this earth of ours is the most intensely interesting spot in the whole universe. I never can believe that the soil which a Saviour trod, that the scene on which a Saviour died, that the spot on which a Saviour was born — places so intensely interesting — are to be effaced; and that the devil, who extinguished the beauties of Paradise, shall be suffered to efface and annihilate the scenes that tell the story of Paradise regained. I believe that in the centre of this there will be one spot yet richer and more glorious than all; it is here called “a city,” the “new Jerusalem;” “a kingdom that cannot be moved;” “an inheritance incorruptible;” “a house not made with hands.”

It is most interesting to trace throughout the Scripture the outlines of the vast space occupied by the hopes, or the tidings, or the predictions of a city. Jerusalem, the ancient, the beautiful, the burden of prophecy, the keynote of song; whose streets were trodden by kings' and prophets' feet, and trodden yet more by the feet of Him who is King of kings — Jerusalem, the roofs of which sheltered David, and David's greater and more kingly Son; from the springs of which Jesus drank; the sins of which he so touchingly rebuked, and the fate of which he pronounced from the Mount of Olives, amid tears such

as never fell upon the pavement of city, or capital, or hamlet — Jerusalem has sunk like a ship in full sail at sea, and all its magnificence is a thing of the past; and as if to show the extent, and depth, and greatness of the desolation, the mosque of Omar stands where the temple of Solomon was; and the cry of the Muezzin, “Great is God, and Mahomet is his prophet,” is heard where the strains of David’s harp broke upon the air, and where the magnificent Psalms that David’s God inspired were sung by the sweet singers of the house of Israel. Never did a more beautiful creation appear on the earth than Jerusalem, and never did a doom so terrible, so swift, so desolating, overtake a city upon earth. That must be no ordinary city the very stones of which at this day are kissed daily by greyhaired rabbis, while they sing the words —

“Thy saints take pleasure in its stones;  
Its very dust to them is dear;”

the reminiscences of which walk the earth, and appear in all lands like spectral spirits that will not be laid; “the city of the Great King; beautiful for situation, the joy of the whole earth;” of which, says David, “glorious things have been spoken.” Was that city a naked, dry, unsuggestive historical fact, or was it the shadow of good things to come; the type of a vision yet more beautiful, but as material, as real, as the type that has passed away? My impression is that it was. Let us mark well in Scripture the allusions to this city. In Galatians we read: “Jerusalem which is above is free, the mother of us all.” In the Hebrews we read: “Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels.” We read, again,

of Abraham: "he looked for a city that hath foundations, whose builder and whose maker is God." We read in Hebrews: "God hath prepared for them a city." And the apostle, speaking of our relationship to it, says, "Your conversation is in heaven." The word "conversation" is an unhappy translation; it is the old Saxon word, meaning not *talking*, but *citizenship*; the literal translation is, "Your citizenship is in heaven." If you blot out the word "conversation" in your Bible, and put in "citizenship," you have the exact and true idea. So, again, says the apostle: "Ye are fellow-citizens of the saints, and of the household of faith." You will bear with me while I read, because it is more magnificent than anything I can say, the picture of this city in the 21st chapter of Revelation, in which you will see there a minuteness of detail, an architectural minuteness of specification, which it would be very difficult to construe into a mere figure of speech. It begins at the 10th verse of the 21st chapter of Revelation: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high" --- now mark the architectural minuteness, the minutiae of the plan; such minutiae as seem to me unjustifiable if it be a mere figure of speech --- "and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the

wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

Then rising from the sketch that the inspired architect lays down to the strain that an inspired poet alone can give expression to, he says: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth" — which shows that kings shall be existing when this is actualized — "the kings of the earth do bring their glory and honor



into it. And the gates of it shall not be shut at all by day; for" — and exquisite touch — "there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The question — we may well ask — is, is all this a myth? Is it a mere figure of speech, and nothing more? If I were one of the Essayists and Reviewers I should be bound by the logic of my position to pronounce it a mere myth — with them everything is a myth that we hold in the Bible to be a reality — and I should not be surprised if the seven Essayists should ultimately accept the notion of the celebrated Irish bishop, Bishop Berkeley, who believed that there was no such thing as matter; and that what we see, and handle, and touch, and taste, and feel, are merely ideas; and that we live in an ideal, not material world. The bishop was a logician, and he argued, as bishops sometimes can, logically; but the Essayists are illogical when they say things that are realities are myths, and doctrines on which the strain of our eternal hopes lies are merely figures of speech. Such suggestions as the following seem to me to show it is not so. I have demonstrated, as I think clearly, that the earth is to be renewed; that just as the soul has its regeneration, and as the body has its resurrection, so the earth will have what our Lord calls its *παλιγγενεσία*, its new birth. The baptism of the last fire shall destroy all that is impure, and the consecrating touch of the Great High Priest shall restore to it all the beauty it has lost, and more than the blessedness it ever had. There is to be a ma-

terial earth, and we are to be raised with material bodies. I believe the resurrection to be, not a myth, but a reality; and that these very bodies, as I have often urged, disinfected of all that is impure, deprived of all that is imperfect, and made holy, and perfect, and complete, shall be raised; and the infant that you lost, and the parent that you buried, and those near and dear ones that passed into the shadow of death, shall come forth, retaining all their characteristic features, all the identities by which they were distinguished by you; so that the future will be the happy home, the gathering place, the scene of reunion, the restoration of ties that have been snapped and separations that have been bewailed; the meeting-place of all the people of God. If this earth is thus to be restored, and these bodies thus to be rebuilt, is there anything absurd in the supposition that there will be a material city, a material temple? Is there anything absurd in the beautiful thought that earth shall be spoiled of its most precious stones, robbed of its most beautiful things, in order to adorn the palace and be the foundations of the city of the Great King, that city which has foundations, whose builder and whose maker is God? I remember reading in a poet who sings many things very sweetly that precious stones are all of them the fragments of the great explosion in Paradise created by sin; and that they are the remains of what once was universal, now the possession of a few — then the fabric and the foundations of the glory of the earth itself. The philosopher's stone, which turned everything to gold, was a fancy, a dream; but I am not sure that there are not in the common clay, and in the earth that we turn up, latent all the materials of a metallic and mineral beauty

of which we have no conception. Out of the common clay we can bring a precious metal, and perhaps the grains and fragments of the pristine glory may be all intermingled with the decay and débris that has subsequently arisen ; and that the last fire shall burn the dross, while the beautiful, the permanent, the Divine shall appear in more than its ancient lustre. Is there therefore anything unworthy of the Great King, or unworthy of God, in this restoration of all things, when ruby, and diamond, and chalcedony, and amethyst, and sapphire, shall not be tiny sparkles set by the jeweller in gold for noble hands to wear and kingly eyes to prize, but shall appear in rocks grander than the Pyramids, and resplendent with a beauty and a glory of which we have but a dim and imperfect conception now ? Men are beset with the foolish notion that such things are altogether unworthy of God. Then it was unworthy of God to make the earth at all ; it was unworthy of God to make precious stones at all, or to make the stars — those orbs that are sprinkled over the plains of infinitude, to our eyes like shining tiny lights ; worlds, with different density to ours, but still worlds of matter. Herschel and the great astronomers of our age can positively weigh them ; they can tell you the weight of Jupiter, or Saturn, or Venus, or the moon ; they can tell you its density and size ; they can demonstrate to you it is matter. And many of these orbs may be the abodes of people that have never fallen ; but whether they be so or not, they were made by God ; and if it is not unworthy of God to make a world of matter, and to shape it into all its beautiful developments as the potter shapes the clay, is it unworthy of a God who has redeemed the soul,

and no less redeemed the body, to redeem the earth, and reconsecrate and reconstitute it in more than its pristine magnificence and glory ?

But I will not dwell upon the mere materialism of the picture. The future may be a world of sense, but not a world of sensuality ; that is, it may be matter, and yet nothing corrupt, imperfect, or impure. I will therefore draw from this picture the ideas that cluster about it, and are suggested by it. The very first idea suggested by a city is that of permanency. At present we dwell in tents. The noblest edifice in London is but a transient tent ; all its gilding must fade, all its magnificence must depart, and the ploughshare pass over its ruins ; and if spared to the last day it must crumble and be calcined by the action of the last fire. The cities of this dispensation have been sacked by conquerors, or deserted by their people, or gulped down by earthquakes, or decimated by plague, and pestilence, and decay. But here we are taught to look for a city that no conqueror can sack ; over which no pestilence may shake its wings ; which no earthquake shall destroy, which no time can wear down ; whose streets shall be beaten by no weary feet ; whose inhabitants, countless as the sands, shall have no breaking hearts ; whose air shall be torn by no storms ; and into whose magnificent and holy dwelling-places no sin, or death, or disease, or decay, shall ever be allowed to penetrate. We have therefore the idea of perpetuity or of permanency suggested by the city. And the second idea perhaps suggested is that of immunity or safety. You remember the story of the city of refuge ; a type of what Christ was to be — the instant that the guilty homicide got within its walls, that instant he was safe from



the pursuing avenger. So the instant that the sinner has fled to Christ, he is safe from the curse and the condemnation of sin. And so this city may suggest the thought of perfect immunity; that is, no danger shall enter it, no enemy shall touch it; no secret poison in the air, or in the waters, or in its bread, shall be there; no storm shall strike it, nothing can injure them; for there shall be no tears, nor sorrow, nor crying, nor death. And there shall be no misapprehension nor mistake: "there shall be no night there." And one beautiful thought, when first looked at apparently a sad one, but on consideration a sublime one: "I saw no temple therein." Now earth is the temple of God; then God will be the temple of the earth. "I saw no temple therein," means no division, no distinction, no denominational features; the whole earth encaustic tile, the whole surface tessellated pavement — not tile, not tessellated pavement; but the ruby, and the chalcedony, and the sapphire, and the topaz, and the diamond, and the amethyst; and all space holy, and all hours canonical; Christ the high altar; its roof the majesty of the Eternal; its worshippers a mighty multitude redeemed out of every kindred, and every people, and every tongue, that no man can number.

But I pass on to a third thought suggested by a city, namely, that of society. There is in the Creed a clause, a suggestive clause, "the communion of saints." The future is to be a social place. This city is not to consist of tiers of cells, cold, insulated, disconnected with each other, like the cells of prisoners undergoing solitary confinement. What a miserable idea of heaven that would be! it would be enough to make people shrink from the hope of it, and to disregard the belief of it as comfort.

In this future city, there are no monks, nor nuns, nor anchorites, but the chiefest of sinners that washed their robes and made them white in the blood of the Lamb. The song that is sung there is not a poor thin solo; it will be the harmony of ten thousand times ten thousand voices, like the noise of many waters, saying: "Hallelujah, the Lord God omnipotent reigneth." "Ye are come," says the apostle, "to the general assembly of the church of the first born." But then, there will be no division. In the 10th chapter of the Gospel of St. John, our Lord says: "Other sheep I have, which are not of this fold," *ἄλλη*; "them also I must bring, and they shall hear my voice; and there shall be one" — it is in our translation, unhappily, "fold;" but in the last line of the verse, it is not *ἄλλη* but *ποιμνὴ* which means "a flock;" so that the idea conveyed is that there will then be what we believe will be, all sheep pens, no more with demarcations and divisions, but lost in the universal flock; all congregations constituting one church, all houses constituting one city — the communion of saints, the company of all that believe in the Lord Jesus Christ.

The idea of a city suggests to us the thought of reunion; and that is a very sweet and a precious thought. The countenances we loved have changed; ties that were nearest and dearest have been dissolved; and voices that rung as sweet chimes in our ears, if to the ear of no one else, are hushed till the roll of the last trump. But all the wounds of death shall one day be completely effaced; all the spoils of the grave shall become the trophies of the Lord Jesus Christ; all blanks in your broken circles shall be filled up; all blots on your memories shall be obliterated. At present we see with sadness the sundering

of family bonds, the cancelling of the dear realities of home, and the diminishing of the orb of affection into a waning crescent, a wasting shadow. All this is by reason of sin, and sin alone ; but all shall be reversed ; and the lights that were quenched by your hearth shall be rekindled, and burn and shine with a splendor that shall have no shadow and with a glory that shall have no end.

The next thought suggested by the idea of a city is that of unity. Here there are not only distinctions, but there are differences. There are not only distinctions, which beautify the church, and the family, but there are differences that disturb the church and sometimes rend the family. On that day, in that city, these will all be resolved ; and though we shall not be the fac-similes of each other — I can conceive nothing more monotonous than for two people intimately and closely associated who exactly think the same things, and speak in the same way, and rarely differ, or look at things from a different stand-point and in a different light — there may be all the perfection of unity with nothing of the deformity of unison. But what is the highest unity ? Each developing his own part, and yet harmony resulting from the whole. Abraham, from the land of Ur of the Chaldees, will be there ; Job, from his eastern plains, will be there ; John from his Patmos, and Peter from his martyr's grave will be there ; Luther, whose dead dust sleeps in the church of Wittenberg, will be there ; and Ridley and Latimer, who cheered each other at the stake ; the one saying to the other, what was prophecy and not fancy, " Be of good cheer, brother Ridley, for we shall this day by God's grace light such a candle in England as shall never be put out ; " and Knox, who feared not the face of clay, and spake to princes as he

spake to the meanest of the people — all these we shall meet in that city that hath foundations. The babes of Bethlehem — Rachel no more weeping because they are not, but thanking God because they are — and the last-gathered flowers of our day, shall all be there. Patriarchs, apostles, and saints, and prophets, shall be there ; all who have carried the world's burden on their souls, and received its scars upon their hearts ; all who have worked for its highest interest and died for its greatest good, shall be there, fellow-citizens with the saints, and heirs of the kingdom of God. And methinks Adam and Eve — and this is not a fancy, but sober fact — will tell us the story of their fall ; and Abraham will rehearse the story of his wanderings ; and Job will give us the autobiography of his life upon those eastern plains ; and Peter and Paul, and all whose names have become sacred but household words, I shall meet as sure as there is a God in heaven, and we shall talk long and sweetly together. And what a happy reunion, what a blessed fellowship, what an interesting intercourse will be that, when all is transparent, and all imperfections are gone, and we shall know as we are known, and love as we are loved, and that for ever and for ever !

The next idea suggested by a city is not only union or unity, but catholicity ; that is to say, there shall be but one church, and no distinction. I need not remark that the names by which churches are distinguished upon earth are all human ; the Episcopal church is not in the Bible, nor is the Presbyterian church, nor is the Congregational church. Pastors and people are in the Bible ; all else is conventional and for convenience. But here I have met with people so bigoted that they positively believe that



there is no worship where there is no liturgy ; and among my own countrymen people just as bigoted, who think that with a Prayer-book and an organ it is a pure impossibility to offer anything like worship. I believe as spiritual prayers as ever rose from earth to heaven have risen by the help of the Church of England Prayer-book ; and I believe that many formal, dead, dull, cold and freezing prayers have been uttered by parish ministers in Scotland. It is not the form nor the absence of form ; it is life in the heart ; it is the praying heart, not the bowing knee ; it is the earnest cry, not the words in which the cry is clothed ; and perhaps the most fervent prayers that ever rose to heaven were never expressed by human words. There are yearnings in many a soul that he himself does not know the origin of — that he cannot embody in words ; and these yearnings, inspired by God, rise to heaven, and bring down answers exceedingly abundant above all that we can ask or think. And what are these answers ? Angel messengers from heaven, neither few nor far between, to let us know what is in our father's house ; bits of its better bread, to let us taste what his bounty hath provided for us there ; cupsful of its living streams from its living fountains to refresh us in this weary world of ours. I marvel to myself that people do not long more to have missives and intimations from heaven, visitants from above. I was reading the other day that on the shores of the Adriatic Sea the wives of fishermen, whose husbands have gone far off upon the deep, are in the habit at eventide of going down to the sea-shore, and singing, as female voices only can, the first stanza of a beautiful hymn ; after they have sung it they listen, till they hear borne by the wind across the desert sea the second stanza, sung by their gallant

husbands as they are tossed by the gale upon the waves, and both are happy. Perhaps if we could listen we too might hear on this desert world of ours some sound, some whisper borne from afar, to remind us that there is a heaven and a home; and when we sing the hymn upon the shores of earth, perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers, and look for a city that hath foundations. It is the din and the noise of this world that keep us from hearing the harmony and the sound of a better and a brighter world. And it is in trying to make these sounds audible that I reproduce these beautiful sketches in God's most blessed and cheering book. In the day time you may walk up and down the Strand, or you may drive down Piccadilly, and still you do not hear the sound of the Westminster clock. But when the wind blows across your house in the deep silence of the night, you can hear its chief bell, with its deep muffled boom. Why do we hear it at night? Because the roar, and the din, and the tumult of this great city of ours is hushed. What is the reason that we do not distinctly hear the chimes of heaven; that we rarely hear the music of the skies? We do not listen. We are so enamored of the noise and the roar of this world that we cannot hear the harmony and the chimes of the better world. The din and noise of London keeps us from hearing the Westminster bell, and the din and noise of the world keep us from hearing the chimes of heaven; while some people, as in Manchester, have cotton in their ears, which keeps out as effectually the sweet sound that would otherwise be music to their hearts. If we could hush the din, and the noise, and the absorbing tumult of this world,

we too should hear something of that better land from the belfries of that great city that hath foundations. It is called the city of the Great King; the new Jerusalem; it is said to have the glory of God. That word translated from the Hebrew would be the translation of the word *shechinah*. There was a glory shone on the mount, in the burning bush; there was the glory that shone in the pillar of fire by night in the desert; and that same glory, which was the glory of God, rested between the cherubim on the mercy-seat in the temple. Now this city is said to have the glory of God; when that living glory shall be reflected from the blue sapphire, from the green emerald, from the dark-red sardonyx, from the deep-red jacinth, from the violet amethyst, from the pale topaz, and from the flashing diamond; no longer in fragments, but in quarried rocks high as cathedrals, massive as the Pyramids, what a flood of splendor will pour from that bright city whose foundations are these precious stones! how justly may we expect it has no need of the sun, nor of the moon, nor of the stars! because all the light that they yield will be paled beside the intensity of that brighter light that never shall be extinguished, that glory that shall never die.

Are we citizens of that city? If we are, let us rejoice that our heritage is sure, that our destiny is certain.

## LECTURE XVI.

## THE CITIZENS OF THE NEW JERUSALEM.

WE instinctively turn from the glorious outlines of "the city" to the character and condition of its living inmates, whose citizenship is there.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." — *Revelation xxi. 2.*

I ENDEAVORED in the course of my previous lecture to show that the new heavens and the new earth do not mean another physical economy substituted for the economy that now is, but that their restoration is to the earth and the heavens just what the resurrection is to the human body — the regeneration, the renewal of all that has gone wrong, and the purification of all that has been tainted by sin, imperfection, and death. I have tried to show what is meant by this splendid vision that descends from the heaven and settles on the earth in a form that cannot fail and with a glory that cannot die, characterized by a beauty that no inspired pen is able to delineate: "the new Jerusalem," "the city that hath foundations, whose builder and whose maker is God." I noticed in the course of my remarks the singular fact that from Genesis



to Revelation — that is, for a period of upwards of 4000 years — Christians, whether of the dawn, or of the sunrise, or of the noon, always anticipated some satisfaction upon earth in the shape of “a city.” Abraham looked for a city — a city that hath foundations; and it is said of God: “He hath prepared for them a city.” And here we have the prediction and the promise translated into fact; and the vision of the Apocalypse sure to be the realization of the future; a city descending upon the earth that hath foundations — new Jerusalem, the vision of peace; all splendor, beauty, magnificence and glory; richer and more beautiful than a bride prepared for her husband; never more to wane with years, or to waste by trouble, or to cease to be the central metropolis of the universe; what Jerusalem was in type she is to be in reality, the beauty and the joy of the whole earth.

I will refer in this lecture to the inhabitants of this city, or the citizens that shall be in it. I dare not pronounce who shall not be in it; but I can pronounce with all the certainty of an oracle who shall be its citizens. Exclusion is the awful prerogative of Deity; recognition of excellence is the joy, the happiness, and the delight of a Christian. Who shall never be there it is not for us to say; who shall be there God has written in his own inspired and blessed record. Let me then begin at the beginning, and trace the bright and shining footsteps upon the sands of time of those who have left this world, and are now in hope or in reversion citizens of that heavenly city. Adam and Eve, the father and the mother of us all, created in innocence by nature; fallen by sin, redeemed by sovereign grace and infinite love — these twain look back; and even in heaven, one would suppose, they

must be humbled when they think that they are the first links of a long chain of sorrowing and suffering men ; and yet they must rejoice and be thankful when they recollect that if they introduced sin, and with sin death, the Second Adam introduced almost coterminously righteousness, and with righteousness life ; and that all that believe in the Second Adam, however involved in the calamities of the first, shall never taste the bitterness of the second death, but shall be citizens of no mean city, the heirs of the vision of peace, and of that heritage that remains for all the people of God. We are sure that Adam and Eve are there ; they were the first Christians upon earth. It is a mistake to suppose that Christianity began 1800 years ago ; it began nearly 6000 years ago ; it was preached amid the wrecks of Eden ; it was sealed amidst the sufferings of Gethsemane ; it shall be enjoyed throughout the ages of eternity to come ; and Adam and Eve, the first, shall see and mingle with the last Christian company upon earth, and be citizens of that city that cometh down from heaven.

Let me turn to the second link in the same grand chain. Abel is there. Abel was the second Christian, but he was the first martyr upon earth. I have often thought that it was just the distinctive truth of atoning and meritorious sacrifice that distinguished Abel's creed from the creed of Cain. I have no doubt if one had been called upon to say, being coterminous with these brothers, which was the most lovely and the most beautiful offering ; if we had no light from the Bible we should at once have said Cain's. Both recognised the duty and the privilege of worship ; both came and offered what they believed to be the expression of their adoration to the living and the true God.

Wherein lay the difference? When Cain came in that first morning the clouds of which had scarcely begun to gather, and the light of which had scarcely yet begun to grow dim, he selected the loveliest flowers that grew under the shadow of the walls of Paradise; flowers that still retained something of the lingering perfume and unextinguished loveliness of Eden before sin blighted all — he bound these flowers into a beautiful *bouquet*; he laid it on the altar of his Creator and his God; and if one might interpret the feelings of Cain by language which must express substantially what was his real feeling, he must have prayed to God in some such way as this: O Thou who art the Creator of heaven and of earth, thou madest all things, and all things bear the impress of thy majesty, thy goodness, and thy power; these flowers I have gathered from the earth thou madest; thy smiles gave to every flower its exquisite tints; thy breath, blessed Lord, gave to the rose and the violet their unrivalled perfume; I have gathered them on thy earth; and I dedicate, and devote, and offer them to thee; recognizing thee as the Creator, and the Governor, and the Ruler of all for ever and ever. Amen. What was the result? The flame from heaven blasted the offering, and Cain retired a rejected offerer from the presence of God. But when Abel brought his offering, what did he do? Abel selected, now, what *a priori* or on first impressions would be most unacceptable; he brought an innocent lamb from the midst of his flock; he plunged the knife in its throat — a repulsive and painful act; he shed its blood and poured it out before the altar, on which he laid the victim, where it was consumed to ashes; and as the smoke rose in curling waves upward to the skies, he prayed in some such style as this: Bless-

ed Lord, along with my brother Cain I own thee as Creator, I adore thee as preserver; but I go further than my brother Cain; I feel that I have sinned, that I have lost thine image; that I am guilty before thee; and I know that without shedding of blood there is no remission; and I believe that only through the shedding of the blood of that Lamb slain from the foundation of the world can I have pardon and peace. Therefore, blessed Lord, I shed the blood of this lamb in token that I ought to die; but I offer this lamb as a sacrifice in prefiguration of the sacrifice of which thou didst tell my broken-hearted father and sorrowing mother in the midst of Paradise, the woman's seed that should bruise the serpent's head; and I ask thee to pity me and to pardon me, and if it please thee my brother Cain, as thou hast pardoned my father and my mother, through that precious blood which alone cleanseth from all sin. Abel's sacrifice rose to heaven like the ascending incense and perfume of an accepted heart; and Abel retired, a Christian worshipper of God and of the Lamb. Here then we have the two first public worshippers upon earth: Abel, the ancient martyr; Cain, the deceived and deluded worshipper. Cain I pass by in silence; Abel I am sure is a citizen of the new Jerusalem; an heir of that house not made with hands, which God himself hath provided. We come down the lapse of the ages, and we arrive at another illustrious citizen — Noah. And there is something interesting in mentioning and enumerating the citizens of that city. If you wish to see the beautiful catalogue, called by an ancient Christian the roll-call of the illustrious dead, read the 11th chapter of the Epistle to the Hebrews; where each name is that of one that faithfully fought the good fight, and nobly and



heroically fell. It is written in the annals of the French nation that a great soldier, the leader of her armies, fell in battle ; but so revered was his name, so illustrious his deeds, that when the regimental roll was called his name was always called among the rest ; and while each soldier answered to his name, there was a momentary silence when this name was called, till one answered for him : “ Fallen upon the field of battle.” In the 11th chapter of the Epistle to the Hebrews we read of those that fell upon the field of battle ; and inspiration answers for them that they were worthy of the cause and glorified the name that they sustained ; that name which is above every name—the name of Christ. The third is Noah, a preacher, we are told, of righteousness ; warning the people of that day of the approaching Flood ; but, like all that speak from the prophetic record, despised, scoffed at, and derided, and waiting patiently for the hour when what he predicted should be fulfilled, and the Flood should cleanse an earth by its baptism that would not be reformed or purified by the teaching of Noah. He too is a citizen. Then we come to the great father of the faithful, who is said in the Epistle to the Hebrews to have “ looked for a city ; ” stained by sin, branded on one occasion by equivocation, and yet in spite of all and surmounting all an heir of the righteousness which is by faith, and father of all the faithful. Then we come to Lot, in the midst of a wicked city, placed there not by God’s providence, but by his own choice. If you are assigned a situation in the providence of God, there the same grace that placed you will strengthen and sustain you if you seek it. But if you go into a wicked place where Providence does not call you, you may be sustained—God forbid that I should limit his grace ; but you have

no reason to expect that it will be so. Lot went into a place not because it was the path of duty, but because he said it was "well watered," and there were plenty of flocks; and the din of its mills and the noise of its machinery were most pleasing, and suggestive of large percentage and of great and speedy returns; therefore he fixed upon Sodom as his dwelling-place; and from the day he did so till the day he fled, he "vexed his righteous soul with the filthy conversation" of those that were about him. And yet Lot, snatched by grace from the flame as a brand from the burning, is a citizen of the new Jerusalem. Another is David, the son of Jesse, the sweet singer of Israel. He was stained by a great crime, having become most guilty before God; but his guilt is not a precedent for us, but a beacon for all to avoid. If you can guarantee that with David's sin you shall also shed David's tears, and feel David's broken heart and David's deep penitence, then with David you may also sin; but as you have no such guarantee, you are to refer to his story, first, as a proof what great sin the greater mercy of our God may cover; secondly, as a proof that there is no perfect character upon earth till we come to Christ, the Prince of Peace; and third, as a beacon which you are to avoid, and to which you are to give a long and a large berth. Because David escaped there is not in that the necessary evidence that those who imitate his sin shall escape and not suffer shipwreck. Isaiah sees his splendid prophecies fulfilled, his glorious predictions all realized, and the light that lightens the Gentiles, the glory of his people Israel. There Jeremiah weeps no more over the sins and sorrows of a doomed and a guilty capital. Ezekiel beholds the temple the outlines of which he sketched, and he is satisfied. There

Malachi sees that Sun rise that he predicted to arrive with healing under his wings, and rejoices in Him who is the light that lightens the Gentiles and the glory of his people Israel.

If we come down to New Testament history we shall find other citizens of the same city. The evangelists, who wrote the words and portrayed the likeness of the Prince of Peace in his own light, are there. John sees realized the most splendid visions of the Apocalypse, and knows by happy experience that what the world calls the dreams of the visionary were the true and faithful records of the city of the living God. Paul, who persecuted the Christians and was forgiven; who was struck down by a splendor that was love as much as it was light; not worthy to be called an apostle, the least of saints, the chiefest of sinners, is now a citizen of no mean city. Peter too, who denied his Lord, and was so afraid of a maid servant's reproach that with an oath three times he declared he did not know him, is now not denied by him, but forgiven and made welcome to that city that hath foundations. The prodigal too has entered into the city, and there is no ill-natured, envious, bitter elder brother to grudge the reception of the dead made alive, and the welcome of the prodigal and the stranger brought home. There too is the publican, that stood afar off; no longer standing afar off, but introduced into the midst of the white-robed group in the presence of God and of the Lamb, and worshipping and serving him perpetually. There too is Mary, who finds in heaven what she believed on earth, that one thing was supremely needful. There too is Martha, who thought here that to be troubled about many things was her duty, and learns

now that Mary her sister had chosen that better part. There too is Stephen, the protomartyr, who died looking to Jesus, and beholding the glory that was around his throne. There too is Mary Magdalene, that washed his feet with her tears, and wiped them with the hairs of her head, a worshipper before the throne. What a group is that! a group composed not of unfallen men, not of perfect saints, but of great sinners, the chiefest of sinners, the least of saints, some of them the worst of mankind; that it may be seen by you, and taken home to your poor desponding and dejected hearts as an encouragement to believe that for you there is pardon through precious blood, for you there is acceptance in Christ's righteousness; for you there is a perfect title to eternal joy.

If I leave the era of Scripture, and go down to those who succeed it, we shall find in that city Justin Martyr, who conversed with John; who wrote the most splendid defence of Christianity, addressed to Trypho the Jew; and who has now entered into rest. There too we shall find Polycarp, who, when cast to the wild beasts, and told that he might save his life if he would deny Christ, replied in beautiful and memorable words: "For eighty-six years I have served him, and he has never done me wrong; why should I deny him now?" There too is Augustine, the most illustrious of all the evangelical writers of that era; who preached what is called Calvinism, now in contempt, but what he found to be living Christianity then. And there too is the Archbishop of Constantinople, with "the golden mouth;" whose orations live and are admired and loved by all that love precious truth, and rejoice that it is fully and faithfully preached. And there too is Jerome, the living proof



upon earth that asceticism was not piety ; and there too is Vigilantius his opponent, who forgives the sins of Jerome, and forgets the temper that he showed ; because both held fast the foundation, Christ and him crucified. And if we come to later days, when the sky of Christendom was obscured by one dark cloud that rose from the swamps of Roman and mediæval superstition, we shall see stars in that sky that rose invisible then, but that now shine and set no more. First the illustrious Alcuin, who preached the Gospel when the Gospel had almost become a memory of the past ; Claude of Turin, one of the most devoted and illustrious pastors of an era which possessed extremely few that were faithful ; and Henri, another of the same period, faithful unto death, called the great Protestant of the middle ages ; and Peter Waldo, from whose name the Waldenses were called, the shelter and protection of whom by Victor Emanuel and his predecessors for many years is I believe one of the secrets of his prosperity, his success, and the blessings that rest upon his kingdom, and the hopes he cherishes — hopes that God grant may be realized — that Rome will be his capital, and a united Italy his people and his kingdom. When we come down from the middle ages to later times we shall find Wickliffe, the morning star, as he was called, of the Reformation in England, and who translated the Bible into our noble Saxon mother-tongue ; who died at Lutterworth — a church tower I never pass upon the railway without thinking of his name and blessing his memory. His dead dust was exhumed from the grave, cast into the river Avon by the bigoted, and superstitious, and proscriptive priesthood ; but in the words of one of our own poets —

“The Avon to the Severn runs,  
The Severn to the sea;  
And Wickliffe’s dust has spread abroad,  
Wide as the waters be.”

They could not extinguish the truths he taught, though they could cast into the river the dust or rather the mantle he had left behind him. After him arose that great, brave, trumpet-tongued speaker of the era of the Reformation, the illustrious Martin Luther; whose sermons were described as cannon-balls; who spoke a great truth, and its echoes came back in crashes from the Vatican; whose memory will live in the hearts of those that know the truth and in the memories of those that revere the great, the good, the faithful, and the true. And his dead dust rests beneath the roof of the church of Wittenburg, in the hope, the certain hope of the resurrection, and his spirit now dwells in heaven, getting ready to enter that city that hath foundations; and soul and body shall be reunited, and dwell together in that city that cometh down from heaven, adorned as a bride adorned for her husband. And along with Martin Luther I must speak of one scarcely less illustrious than he, the amiable, the learned, the accomplished Melancthon; his name was originally Blackyird, but afterwards turned into the more euphonious name Melancthon, which is the Greek for the same thing. He was learned, amiable, gentle; and whenever Luther’s temper was ruffled by his difficulties, a gentle word from Melancthon laid it; and when Luther’s arsenal of arguments was exhausted, the profound learning of Melancthon supplied a new fact, or a new reason, or a more conclusive proof; and Luther used to refer back to “his dear Philip” as his tutor, his instructor, and the back-ground

on which he could retire when anything on the part of his enemies seemed more than he could endure. After this we come to Ridley, burnt at the stake; and with Ridley the illustrious Latimer; the one, as the flames seized upon their limbs, comforting the other with the glorious words that ought to ring in the heart of every Protestant inextinguishable for ever: "Be of good cheer, dear brother; for we shall this day light such a candle in England as by God's grace never shall be put out." And after this the faithful Cranmer, who faltered for an hour, recovered the ground he had lost, and when tied to the stake thrust the hand that signed his recantation into the flames, blessed God for the grace that had kept him firm, and deplored the hour when for one moment his faith faltered and his love grew cold. Nor can I omit Knox, who never feared the face of clay; "whose sermon," said Scotland's Queen, "I dread more than the long bows of England." Every Englishman in those days who carried twelve arrows said he carried twelve Scotchmen's lives at his belt; and the long bows of England were the terror of the Scotch, just as the claymores of the Scotch were often the terror of the English. Knox, a man very much misrepresented, was by birth a gentleman, by education a scholar; but he lived in a rough and tempestuous age; and if he had not spoken strong words and said fearless things, he would have been no more felt than the zephyr is felt against the sails of the ship; his memory would have perished, and the good he accomplished never would have been done. And along with Knox there was one not less illustrious, Andrew Melville, one of the most amiable, gentle, and beautiful spirits that adorned an era of turmoil, of controversy, and of conflict. But while people blame the severity

of Knox — and we admit he said very severe things — yet notwithstanding, it is fact that in England the rooks' nests were left, to use Knox's phrase, and the rooks have come back in flocks; but in Scotland not a nest was left that was not pulled down, and the rooks have not come back there. It is not true that Knox destroyed the cathedrals; he said of all the cathedrals, What superstition has desecrated, the faithful preaching of God's holy word consecrates; but the monasteries he did pull down, and he did well in pulling them down; and all the retreats of a superstitious, debased and immoral priesthood he swept away; and however æsthetic taste may mourn over the ruin of what was architecturally beautiful, Christian hearts must rejoice that the foul nests were destroyed, and that the rooks have never had an attraction strong enough to bring them from Rome to the grey moors, and the shaggy rocks, and the brown heath of Scotland.

If we come further down in the history of the world, to more recent times, we shall find other citizens no less illustrious. Let me mention among the first of these in France the illustrious and the evangelical Quesnel. Clement XI. fulminated a Bull, a practice which the Popes indulge in to the present day, denouncing the truths taught by him in 101 propositions selected from his writings. One of these propositions should never be forgotten, because though condemned by a Pope it will be recognized at the judgment-day. It was this: "The Church of Christ is the company of all Christians who are washed in the blood and who are trusting in the righteousness of Christ, who sleep in the bosom of the common father, and who are looking forward to the glory that is to be revealed." Now of that beautiful truth, the very words of



which are music, Pope Clement XI. said : " This is heresy, it smells of heresy, and is infected with heresy ; we order it to be expunged ; and we command the authorities to punish with the civil arms all that are guilty of acquiescing in such heresy as this." With him appears the celebrated Pascal, whose thoughts will live as long as the language in which they are expressed, and whose severe sarcasms on the Jesuits were provoked by their conduct, and deserved by the wickedness by which they were branded. But under the shadow of the Church of Rome we even find a few Christians. There are — never forget this — Papists in the Protestant Church ; there are Protestants in the Church of Rome. There are men in the Church of England who subscribe its Articles, in it, not of it ; there are men in the Church of Rome who wear its orders, in it, but not of it. Who can doubt that Massillon, who made the hearts and the consciences of royalty quake, was a Christian minister and a child of God ? Who can doubt that Fénelon, the beautiful writer of the most exquisite and instructive tale that ever was written, was a Christian ? They were men whose outer garments were singed by the fires of the apostacy ; but whose hearts, and consciences, and intellects remained pure and true. Who can doubt that Martin Boos, who lived and died a priest in the Church of Rome, was in spite of so equivocal a relation a true Christian ? And I have met myself in Paris, and even in England, priests and members of the Church of Rome, who show that, in spite of the enveloping superstition, there is a power and a majesty in God's truth that penetrates the darkness, and touches and transforms hearts in spite of all the circumstances by which they are surrounded. Mungo Park, the celebrated traveller, when

wandering amidst the burning sands of an African waste, just at the moment when his heart was failing and his flesh had fainted, and he had no hope of restoration or of seeing civilization again, noticed amidst the burning sands a solitary flower that peeped out fresh and beautiful as if it had been just transplanted from the dwelling-place of God. The traveller no sooner saw it than he said, If there be this flower in the desert, a God must have nursed it; his dews must have refreshed it, his sweet sunshine must have warmed it; and from seeing that solitary flower he took heart, and journeyed on, and reached the confines of civilization. In the same manner, in the Church of Rome, when we speak severely of the system we never mean to imply that there are no Christians there — God forbid! Just as that solitary flower in the desert would there show a God amidst the burning sands, so a Fénelon, a Massillon, a Martin Boos, and others, show that God's grace is to be found even in and in spite of the Church of Rome. I fear we forget very often how long grace may consist with and struggle against great error; and how much piety may survive notwithstanding repressing and restricting circumstances around. I would not undervalue truth or praise error; I would not undervalue our own privileges, or praise the position of the Church of Rome; but it may be — whilst I believe and can demonstrate that that system is the apostacy; whilst I believe and can prove that the head of that system is the Antichrist — that poor Pio Nono, old, weak, shivering, and descending rapidly to the grave, may have some ideas of true Christianity; he may in his heart have a little love, in his conscience some light, in his intellect scintillations of the truth; and the victim of grave and painful circumstances, he may — I dare not

say more — in spite of all and in the midst of all find access to the kingdom of God.

Now if I pass down to still later ages we shall find other citizens of the same city no less illustrious. There is the great Nonconformist Baxter. His picture of the Saints' Everlasting Rest has been the study of the peasant and the admiration of the scholar. With a pen dipped in the very love of heaven, and radiant with apocalyptic splendor, he has portrayed the beauty and blessedness of that rest that remaineth for the people of God. And after him, who can omit to mention the name of Bunyan, the prisoner of Bedford gaol, the writer of a work that ranks with Homer in genius, with Milton's *Paradise Lost* in epic grandeur; the study of England's firesides; written in the homeliest and the tersest words, pregnant with the fire of heaven, and burning with celestial and undying light—his *Pilgrim's Progress*? How beautifully does he describe the close of time when he says: "By this time the pilgrims were got over the enchanted ground, and entering into the country of Beulah; whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the valley of the shadow of death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle." How suggestive is that, how beautiful! neither could they from this happy place so much as see what is now the coldest shadow that lies upon our spirits, the shadow of

Doubting Castle. "Here they were within sight of the city they were going to, also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. Now as they walked in this land they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick: Hopeful also had a fit or two of the same disease." Such then was Bunyan, the writer of that epic which shall never be forgotten where the English language is understood.

Another citizen was the celebrated Archbishop Leighton, who fled to one party to avoid the bitterness of the other, and learned that in no party or section of the visible church could that peace be realized which was to be tasted only in the city that cometh down from heaven. After him let me mention Andrew Fuller, the illustrious Baptist, one of the most able and vigorous, though now very much forgotten writers of a former epoch; and Robert Hall, the most exquisite writer of the English tongue that ever lived; for the style of Addison, and of Johnson, and even the vigorous style of modern days, is surpassed by the classic beauty, the unrivalled rhythm, the rich thought, the poetic splendor of Robert Hall; charged and enriched, as all he writes is, with the evangelical and vital truths of the Gospel of Christ. Then after him was the illustrious Elliot, the apostle of the Indians, and Oberlin and Felix Neff, the evangelists of



the Alps ; Wesley, the founder of a body that has done enormous good amidst the lowest strata of city populations ; and Whitfield, whose eloquence shook the age in which he lived. I might come down to more recent names, such as those of Chalmers and others, who have passed away and entered into rest, and have joined the general company of the first born, the innumerable company of saints, the heavenly Jerusalem, the city of the living God, and have gone to Jesus, the Mediator of the new covenant, and to God, the Judge of all, and to the spirits of just men made perfect. And to these we would add infants who have passed into heaven, forgiven the martyrdom of the passage ; flowers laid upon their breasts as they are committed to the dust, and spared the thorns that would otherwise have penetrated their hearts had they been left amid the living here ; infants taken from our cold laps, and dropped into the lap of God, and made happy and blessed for ever ; the most favored, the least forgotten of human kind. And sainted men, whose names are sounded by no trumpet, but whose deeds have been approved of God ; and happy ones who have entered into rest, whose works do follow them, citizens of no mean city. What a glorious group will be there ! what a bright assemblage will that be ! Oh may God grant that we too may be numbered with those saints in glory everlasting !

But however distinguished these citizens may be, they have certain points in common. First, they have washed their robes in the same precious blood ; all are clothed with the same perfect righteousness ; all have entered into heaven, and are the heirs of the kingdom of God, not because of anything in them, nor anything done by them, nor anything deserved by them ; but wholly and solely be-

cause of Christ's righteousness imputed to them, and received by faith and by faith alone. All of them have been renewed, regenerated, and sanctified by the same Holy and Blessed Spirit; all of them were sinners. What an evidence does the apostle give of this when he says that the unrighteous shall not inherit the kingdom of heaven; neither idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God! But what does he add? "Such were some of you." You see who are admitted into heaven; they were once extortioners, covetous, drunkards, revilers, thieves: "such were some of you." Then why is it otherwise with them now? "But ye are washed, but ye are sanctified, but ye are justified." And these citizens, in the next place, were not only sinners, but they were great sufferers; they came out of great tribulation, therefore they were in it.

If Paul has reached an entrance to that city; if David is an heir of that kingdom; if these two shall be raised at the sound of the last trump, and shall shine in eternal beauty and unfading splendor as the citizens of that new Jerusalem, that city that hath foundations, why should you be excluded? You have not sinned like David, you have not been guilty of murder like Paul, you have not fallen into open sin like the Magdalene; then I ask, why should you be excluded? Your sin does not exclude you; it is your unwillingness to be saved, and that alone, that excludes you. I repeat what I have often said, that this very hour the gates of heaven are open; all God asks you is to submit to let him save you in his way, and to lay aside your own notions of being saved in your own way; and if you will submit to let him save you, and cast your-

selves upon his care, and lay your heart's last throb, and your soul's best hope, and your spirit's only trust upon God the Father's love in Christ, the Son's sacrifice, then the Bible is a lie if you are not saved with an everlasting salvation.

## LECTURE XVII.

## THE SHECHINAH.

EACH element in the condition of this city deepens in beauty and glory. That can be no common city to adorn which heaven and earth contribute their beauty and their resources.

“And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” — *Revelation xxi. 3.*

THE first question we should try to answer here is, what is the tabernacle of God? What construction are we to put upon the prophecy that the tabernacle of God shall be with men? I think the best way to ascertain its meaning is to inquire what the tabernacle was, and in what sense that word was used.

It was created whilst Israel was in the desert; a movable and transitory tent made of goats' skins and rams' skins, and curtains of goats' hair, with purple ornaments and veils, 100 cubits, or 150 feet long, and 50 cubits, or 75 feet in breadth. This tabernacle was a purely transitory and migratory, not a permanent creation upon earth; it was set up at Gilgal, at Shiloh; it was consecrated by atoning blood, and sanctified by the glory



that dwelt between the cherubim descending and settling upon it; around it were pitched the tents of the Levites, who ministered continually within it; and inside of it there was what the apostle enumerates in the Epistle to the Hebrews, where he is speaking of the good things, that is the typical things, that had passed away. He tells us of the sanctuary that God pitched, in Hebrews ix. 2: "There was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly." We have thus an inventory drawn up by the pen of inspiration itself of the contents of the ancient tabernacle pitched in the desert. That tabernacle gave place to the splendid temple of Solomon; its furniture in all its integrity being transferred to that august and magnificent edifice; that again, with the exception of the ark, which was lost, passed into the second temple of Herod, into which came a glory brighter than that which dwelt between the cherubim, namely, Christ, the light to lighten the Gentiles, and the glory of his people Israel. Now the truth is, all these things had a direct evangelical significance; they were not arbitrary pieces of furniture which had no meaning, but were in their way divine hieroglyphics, written over with mysterious characters, which the eye of the uninstructed could not penetrate, but rich in prophetic significance of

the glory that was to be revealed to every one whose eye was anointed with what the seer in the Apocalypse calls the eye-salve, or what John in his Epistle calls the unction of the Holy One, which teacheth all things.

We notice among the very first and foremost of the ornaments or the furniture in this institution the ark. The ark was a box with a lid of gold; inside of it were the tables of the law; over the lid of gold were two figures of men, representing angels with outstretched wings, the tips of their wings meeting over the mercy seat, and shining down upon its bright lid with intense glory, dark, in the words of Milton, with excess of light, and sleeping there like a perpetual sunshine, eclipsing the noonday splendor in the daytime, and lighting up the holy of holies with its undying lustre throughout the night time. This glory, as it was called, was a descent of a celestial splendor; it was a portion of heaven's own light falling like a sunbeam upon a dark but favored spot in this dark world of ours; and it was meant to give the Christians of that day an idea of that glory when it shall not be a handful of heaven's sunbeams resting in a tabernacle or a temple, but when it shall irradiate and overflow with its light the whole globe, and shall fill earth's darkest spots with a glory that shall put out the sun, and the moon, and the stars. As the sun now by day puts out the stars, so that glory will then put out the sun. This ark was the symbol, in the first place, of the Saviour. And by trying to show you what this inventory of furniture means, without straining the application of a single article of it, we shall form the best idea of what is meant by the promise that the tabernacle of God shall be with men. It never can be construed that the

literal material structure of goats' hair, and rams' skins, and purple and vermillion, shall be reproduced upon this earth; but it does seem truly to indicate that new Jerusalem that cometh down from heaven, prepared like a bride adorned for the bridegroom; in that city that lieth four-square, the foundations of which are not the coarse granite and sandstone, but all the precious stones of the earth, when these precious stones shall be found, not in tiny specks in the rings of those that wear them, but in massive rocks, the foundations of a fabric such as the sun never shone on, such as eye hath not certainly seen, nor ear heard, nor man's heart conceived, unless so far as it is revealed to us by the Holy Spirit of God; — whilst I believe in the strict spiritual significance of this tabernacle, yet if you will read at your leisure the 21st chapter of the Apocalypse, I think you will find it difficult to conclude that it is a mere figure of speech. To use architectural language, the specifications are laid down with such minuteness, the measurement, the details, and the structure, that one cannot but believe that something will appear on this earth answering to this exquisitely beautiful picture. I must repeat again what I have often said, there is nothing absurd in that. It is just as worthy of God to make a precious stone as it is to make a Christian; it is as worthy of him to show matter in its highest and most brilliant development as it is to show moral nature in its highest and its noblest forms. It is a common, miserable notion among many, a notion that is the root of endless heresies, that there is something in matter that is impure and polluted: so far that is true; but it was the devil that introduced the pollution, it was not God; and if it be true that God comes into our

world not the Creator of things that were not, but the Restorer of things that were; not the Maker of another world, but the Reformer and the Regenerator of a world that has gone wrong; why should one hesitate — especially if we cannot explain these predictions according to any other principles — to believe that this earth will be a beautiful spot; that its flowers will be such as this present earth cannot give birth to? for there is no rose without a worm in its bud; there is no petal without an aphid or fly upon it to destroy it; there is no precious stone that has not in it some flaw, or some defect. But then and there will be a world all beauty, all perfection: more splendid than that which perished at Adam's fall will be that grand structure which will be raised at Christ's sure and near return.

To show the significance of the ancient tabernacle, and thus to reach some notion of what will be, I may mention that the ark is constantly represented as the type of our blessed Lord. In other words, when the Jew looked to that ark, he did typically and materially what you and I do spiritually and by faith when we look to Christ. When Daniel prayed, he turned his face, not, as certain architectural ecclesiastics or ecclesiastical architects of modern times say, to the east, but towards the mercy seat. Wherever the temple was, there the Jew turned his eye and his heart when he prayed. Why? Because he prayed then in the name of Jesus, just as you and I do. When we pray now we do not look east, or west, or north, or south, which have no virtue, but we look to Christ. Daniel looked to the ark, the mercy seat, and the glory between the cherubim; we look to that which was typified and set forth therein, the Lord Jesus Christ. The notion



that a church to be fit for prayers being offered in it, or for those prayers to have any chance of being heard, must be pitched due east and west, is positively to detract from the mediatorial excellency of Christ, and to give that mediatorial virtue to the east and west. The attitude in which you pray is nothing; whether you kneel, or stand, or sit, it is a question of decency, not a question of merit or of efficacy; nor in what language you pray, Hebrew, Greek, Latin, or Gaelic; that is a question merely of usage, of education, or of preference; but that you shall pray looking to the ark, resting on the mercy seat, in the name of Christ, this is essential to constitute Christianity. Hence the Christianity of the ark and the Christianity of Christ differ in form, but they do not differ in essential nature and intrinsic character. Now on the lid of this box, which was called the ark, a totally different Hebrew word from the word applied to Noah's ark, denoting — I need not tell you, because a child knows it — a totally different thing; on the lid of this box, which lid was made of the purest beaten gold, that is, gold that was finest, and purest, and strongest, lay sleeping, like the sweet sunshine in a bright summer day in a glen or in a crevice of the rock, a portion of heaven's own glory, along which upward to the skies the heart of the Israelite might look and see the glory that was one day to be revealed, and down which God could look and hear the cry and see the beating of the hearts of his humble and believing worshippers. This lid was made of pure gold, and the glory slept upon it, and it is to it that the apostle refers in Romans iii. 25, where he says: "Whom God hath set forth to be a propitiation." The Greek word in the 25th verse for "propitiation" might be rendered "Whom God hath set forth to be a

mercy seat," that is, to be the golden lid of the ark, with the glory shining upon it, for the forgiveness of sins. Hence the name given to the lid was "the mercy seat;" and the idea conveyed by that word was that of atonement, propitiation, sacrifice. If therefore that ark typified — for that is all — Jesus Christ, it typified him in that divine aspect in which is set forth his glory, when the apostle said, "I determined to know nothing among you save Jesus Christ, and him crucified;" that is — save the propitiatory, or the mercy seat, or the atonement. Within this box called the ark, under this golden lid, there was first of all the law, or the tables of the law. Is not that thought a very precious and a very instructive one? The law no longer flashing in lightning from Mount Sinai; no longer echoing in thunder-peals amid its cloven rocks; no longer in a voice so awful that even the meek-hearted Moses quaked when he heard it; but muffled, stayed, hushed, beneath the atoning blood, and the golden lid of the mercy seat and the glory, to show to us that the righteousness of the law was fulfilled in Christ, and that we are to look not within the box, nor beneath the lid to the written law, but to the propitiatory or atonement, for pardon for our breach of it; for justification by a righteousness which meets all its demands.

In the next place, saith the apostle, there was in this box, and beneath this lid, a golden vessel containing manna. The meaning of this is explained by the Saviour when he says, "Your fathers did eat manna in the desert, and were satisfied." Its derivation is strange. When that little frost-like substance fell from the skies on the desert, which the Jews had to collect in baskets, and which was their miraculous bread, for there was nothing else to

live on ; on their first sight of it, the Jews were so astonished at this strange bread, so unlike good wheat, that they exclaimed, *Manhu*, which in Hebrew signifies, "What is it?" and from that question, "What is it?" it came to be called manna ; the manna in the desert. A portion of this manna, this "What is it?" was stored up in a golden vessel and placed under the lid in the ark, and beneath the mercy seat, to be a symbol of that bread that cometh down from heaven. If you will read the 6th chapter of the Gospel of St. John at your leisure you will there find the contrast : "Your fathers did eat manna in the wilderness, and are dead. I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me shall never thirst." Now that bread is Christ, or the word that describes him. "Man doth not live by bread alone ;" what an exquisitely suggestive thought is that ! bread is taken for earth's choicest and best thing ; but there is in man a hunger, in his heart a want, in his nature a craving for satisfaction, which not all the dignity, and riches, and glory of the world can ever satisfy or fill ; he must live by living bread, and that bread is the word of Christ. The word of man is scepticism ; the word of the priest is superstition ; the word of Christ is the highest reason, the greatest truth, the truest nutriment.

Inside this ark, and under the lid of the mercy seat, was Aaron's rod that budded. What was Aaron's rod ? A dry, withered, sapless stick, that by Divine power, and for a purpose worthy of God's interposition, burst into blossom ; and in that ark (and this is not a piece of tradition, because every Jew could have contradicted it at the time if it had been a lie) — in that ark this sapless stick put forth living buds or blossoms. What was meant by that ?

It was God teaching his infant church that not only in Christ is the law first hushed, not only in Christ is there living bread for man's soul, but also in Christ there is a life that shall burst into blossoms that shall never fade ; there is the sap, the vitality, the vigor, that will endure for ever and for ever.

Then over this mercy seat and over the lid, the golden lid, containing the law, and the pot of manna, and Aaron's rod that budded, there were two figures shaped like men. And this is Divine evidence that the angels, as far as they are visible, have always been visible in some human shape, and that the common, supposed to be schoolboy or childish notion of angels having wings is not so absurd after all as we are prone to imagine ; at all events this is plain, that these two angels or cherubim stood one at one end of the mercy seat and the other at the other end, with their wings stretched out to be a sort of screen over it the tip of one wing touching the tip of the other wing, and the two faces of the two angels looking down upon the bright glory that burnt beneath, and that glory throwing its unearthly splendor into their faces, and far and wide throughout the house. This also had its significance and its value. The first time we read of these angels, or cherubim and seraphim, names which are distinctions of office, is when Adam and Eve were expelled from Paradise ; we read that the cherubim with flaming swords were placed there to guard the entrance to the tree of life. I believe these cherubim were the commencement of the mercy seat ; that the mercy seat was placed at the gates of Paradise ; and while it sounds to us like the flaming sword to strike down the criminal who should approach, it was rather mercy and loving-kindness shining there to give heart and hope to the



weary exiles as they heard the tramp of their retreating footsteps from that beautiful spot they had forfeited and lost by sin. Peter explains what it is — and this is the perfect explanation of it — after speaking of the Gospel, and speaking of its truths, its love, its light, its peace, he says, in 1 Peter i. 12: “Which things the angels desire to look into.” And we have therefore the key to this explanation. The cherubim over the mercy seat were designed to show us that angels, who have nothing at stake in our economy, are intensely interested in it. The Greek words, translated “the angels desire to look into,” literally translated are, “with outstretched necks;” as it were stretching their necks to the very utmost, they desire to comprehend the marvels, and the mysteries, and the glorious things that are the product of a Saviour’s cross and the hopes of the hearts of all them that believe in him.

Having thus described what it was, let me state in the next place that when the tabernacle was moved it was also moved with it, as well as the glory that settled on it. The pillar of cloud by day and the pillar of fire by night stood over it; and that was the signal for the host of Isarel to rest or follow through the desert. The ark on these occasions was carried by the priests; as it advanced the people advanced; when it stood still they stood still; they followed its leadings, and its leadings alone; and wherever it was there the church in the desert was. The ark amid Israel was the Christian church in its infancy; Christ amid his people is the Christian church in its present condition; and Christ visibly present in the midst of his people, visibly glorified, in the world that will be, will constitute the church in its perfection and its final glory.

When this ark was thus carried we read of its effects.

Before it and at its approach the Jordan was cleft in twain. The instant that the feet of the priests that carried the ark touched the flood of Jordan, its waters stood up as an heap on the one side, and there was no water on the other side, and they marched through dry-shod. The miracle was obvious. We have to accompany us through the swellings of Jordan not this ark, for it has perished for ever. If ever relic deserved to be kept it was this ark ; and yet if it had been kept we should have fallen down and worshipped it instead of Him who is its end, its significance, and its glory. When the day comes that we shall have to pass the swellings of Jordan, if we are left to ourselves its deep flood will carry us away, and leave us where the Jordan leaves its waters, in the Dead Sea, that has neither life nor hope. But if we approach that last Jordan not with this ark, but shall I say singing? — no, but feeling, that Psalm, the divinest poem that was ever written: “Yea, though I walk through the valley of the shadow of death I will fear no evil, for the ark is with me, thou art with me ; thy rod and thy staff, they guide me ; ” as we approach the dark valley of the shadow of death, this glory, this shechinah, will light it up with a splendor of which you have no idea ; this presence, which is power, will cleave its deep flood in twain ; and the Christian shall find that there is no death to him that dies in the Lord Jesus Christ.

We read also that this sacred ark wherever it settled blessed the house and the home of him who entertained it. It was entertained by Obed-edom, and its presence blessed his house. And to show you that it had a significance far diviner than strikes the eye, we read in every instance that the hearts of all Israel clung to this ark ; if it disap-

peared their hopes perished ; if it was in the midst of them and the glory on it their hearts were quickened. I think the most touching proof of this is recorded in 1 Samuel iv., where we read of a battle between the Philistines and the children of Israel : “ And the Philistines fought, and Israel was smitten, and they fled every man into his tent ; and there was a very great slaughter ; for there fell of Israel thirty thousand footmen. And the ark of God was taken ; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching ” — now mark what he is watching for — “ for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult ? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old ; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son ? And the messenger answered and said, Israel is fled before the Philistines ; ” now Eli was a patriot, and loved his country, but he said nothing at all. And he continued : “ And there hath been also a great slaughter among the people : ” Eli was a man, and he felt for the sufferings of mankind, but he was silent at that. And he added : “ And thy two sons also, Hophni and Phinehas, are dead ; ” Eli was a parent, and he must have felt that deeply, but he said nothing. And then he added : “ And the ark of God is taken.” And then what

is said? "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years." Here you have the patriot, the man, the father, bearing each stroke with heroic fortitude; but when the Christian's hope was smitten he fell from his seat and died. But as if that were not enough, there is a still more touching episode immediately afterwards. "And his daughter-in-law, Phinehas' wife, was with child, near to be delivered; and when she heard the tidings" — a Christian woman, a patriotic woman, a pious woman — "when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the woman that stood by her said unto her, Fear not, for" — what to a Jewish mother's heart was the greatest source of joy that could possibly be communicated to it, for every mother in Israel hoped to be the Virgin Mary, the mother of the Saviour according to the flesh; and when they said to her, comforting her "Fear not; for thou hast born a son," it is added, in words the very simplicity and silence of which are full of pathos, "But she answered not, neither did she regard it." Then what must have been upon her heart that a mother's joy was not felt, that a mother's greatest hope communicated to her no happiness; what was the cause of it? The answer is given in the next verse: "she named the child Ichabod," literally translated, "the glory is departed from Israel; because the ark of God was taken, and because of her father-in-law and her husband." Now here we have in these two instances the most touching and



expressive picture of the affection that an Israelite had towards the ark of God, and towards that which was the token of his glory.

Then we are told the tabernacle of God shall be with men; not Aaron's rod, nor the manna, nor the golden lid. nor the cherubim of beaten gold; but that which all these were meant to signify — Christ, his people, the earth restored, all things made new, descending a vision from the skies, all beauty, all splendor, all blessedness; the mine yielding its most precious stones, heaven its brightest glory, man's heart its deepest worship; and the tabernacle of God shall then be actualized, no longer in the transitory shape of a tabernacle, no longer in the perishing shape of Solomon's temple: "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it; and there shall be no night there; and there shall be no need of the sun nor of the moon; for the shechinah, the glory between the cherubim, doth lighten it, and God is the light thereof."

## LECTURE XVIII.

## THE MANIFESTATION OF THE PEOPLE OF GOD.

THE sons of God are his now. But their life is hid with Christ in God. In the world to come they will be revealed in his glory and seen to be his.

“They shall be his people ; and God himself shall be with them, and be their God.” — *Revelation xxi. 3.*

THEY shall be his people ; and that God himself, not his substitute, shall be with them ; not we with him in this far distant land, but he with us in our own reconsecrated and renovated earth. “God shall be with them, and he shall be their God.” We have the root of this grand relationship in the beautiful words : “All things are yours ; Paul, or Apollos, or Cephas ; or life or death ; things present or things to come ; all are yours ;” by a tenure indissoluble — “for ye are Christ’s, and Christ is God’s.”

Are we not now the people of God ? Unquestionably we are. We are as much justified to-day, if justified at all, as we shall be in eternity. We are as safe to-day, if we be Christians, as when we have passed the bourne from whence no traveller returns. Our safety is contingent

upon God, not on the intensity of our faith, the temperature of our love, or the persistence of our course. What then is meant by the prediction that at that day we shall be his people? We shall at that day be *seen* to be so. We are told in Scripture, "Now are we the sons of God;" that is a fact; "but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, and we shall see him as he is." Again: "The world knoweth us not; our life is hid with Christ in God." There is many a true Christian at present misapprehended by the world, and in some instances denounced by it; and there are some who are mere pretentious Christians, applauded by the world for their Christianity, who are strangers to its power altogether. God's children now are like precious stones buried in the earth; just as precious at this moment as when noble eyes prize them and kingly persons wear them; but they are hidden, they are covered, and partially concealed in the earth, and amid the *débris* of the fall. But when at that day they are extracted from the earth, and polished and set, they will not only be seen but shine. Christians now are like precious stones, hidden; as precious in their obscurity as they will be in their promised splendor, but invisible to us in their loveliest traits and in their noblest capabilities. At that day, we are told, the sons of God shall be made manifest; they shall be seen as they are; he will present to himself the church, a glorious church, without spot, or blemish, or wrinkle, or any such thing. All those imperfections that conceal Christianity now shall be withdrawn. There is many a Christian in an underground cellar, but nobody knows that there is a Christian there, and very few that there is a human being there. There is many a Christian

concealed by his own prejudices and constitutional peculiarities; for it is not true that when a man becomes a Christian all his physical and intellectual idiosyncracies and defects are dissipated: they are modified, but not annihilated. If we read those characters that are set forth in the New Testament we shall recognize this. Peter's peculiarities crop up to the very end of his life; softened, toned down, by the influence of grace, but manifest still. Wherever you find a Christian you find the old traces; as in the condition of a plant that has been taken from a certain habitat, the soil adheres to its roots, and were it washed away wholly, probably the plant would die. In the world as it now is perfection is in promise, and imperfection is the actual experience. Earth clings to us; our fall is traceable; alloy is mixed with the purest gold. Only in the world as it will be, when grace is lost in glory, and faith is merged in full fruition, and hope shall be dissolved in having, will all the remains of earth be left behind, and the precious stones that God has selected for the diadem of Christ the Saviour reflect his beauty in perfection, without flaw or defect, perfect even as Christ himself is perfect. At that day we shall be manifested as his people.

In these words we have the substance of what has been called by divines the covenant of God: "At that day I will be their God, and they shall be my people;" or, as it is expressed more fully in Hebrews viii. 10: "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his



brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The same covenant is expressed in the Apocalypse, and only more fully unfolded in its details in the Epistle to the Hebrews. All in this covenant now and then is promise; nothing is exaction. The old law was, "Thou shalt do this, and thou shalt not do that;" the new law of Christianity is, I will give you life, and grace, and power; and leave you to express the instincts of your heart in whatsoever things are just, and beautiful, and lovely, and of good report. We have the old law in the Decalogue; we have the new law in the 5th chapter of the Gospel according to St. Matthew; where each part opens with a benediction, passes into a duty, and then flows into a fragrant and a beautiful promise. In the old law it would have been, "Thou shalt be meek; thou shalt be pure in heart;" but in the new law it begins with a benediction — "Blessed;" then it specifies a character — "the meek;" and then it appends the promised reward — "for they shall inherit the earth." Thus in the new economy duty is not presented in its cold, hard, naked, repulsive aspect; but it is set, lest you should shrink from it between a benediction and a promise; a benediction introducing it, a promise crowning it: "Blessed are the merciful, for they shall obtain mercy. Blessed are the meek, for they shall inherit the earth." The Ten Commandments are the words of a sovereign Lord commanding; the Beatitudes on the Mount are the words of a loving Father encouraging and cheering. Now, this is just the spirit of Christianity; it is not a religion exacting all, and giving nothing; but it is a religion giving all,

and leaving the gift to be the inspiration of the obedient life. In the old covenant to believe was a command, to do was a command, to love was a command; under the new covenant, and in the Christian economy, God loves you, and leaves that love manifested to you to work out its result, and to reproduce itself in love to him. God gives you, and leaves that gift in your heart like a living seed to grow up and to issue in the fruits of whatsoever things are lovely, and generous, and just, and bountiful. The whole system of the Gospel is God giving all, without a condition; and leaving the gift by its action to produce the fruits that the law demands, but that the Christian under the influence of love is sure to bring forth. And hence the pulpit in the present day is not a place for showering down hard, fiery rescripts, "Thou shalt;" It is neither Sinai with its thunders, nor Ebal with its curses, nor Gerizim with its blessings; but the Mount of Beatitudes, on which the Saviour stands, and gives you as a free gift, without condition, without pledge, without exaction, all the happiness that the heart is capable of in the world that now is, all the happiness that the heart can hold in the world that will be. How much owest thou unto me? Go forth and do as the gifts you have received prescribe, and show to the world that love is a motive force ten times mightier than law; and that never is God so obeyed, so served, and his people so helped, as when the inspiring motive is not law — "Thou shalt;" but love — Go and show how much thou owest to thy Lord. Such is the contrast between the two covenants.

The first feature in this covenant which God proclaims in the 21st chapter of the Apocalypse is, "I will put my laws into their mind." Of old the law was written upon

stone, and, like the material on which it was written, cold; now the law is sculptured by the finger of love upon the regenerated and loving heart. Then it was the law outside and external, and a voice from the Mount; now the law has become a seed quickening in the heart, a life begun within before it shows itself in living without — a central transformation in the depths of the soul, sending forth its influence from the centre to the circumference, adorning, beautifying and elevating the whole temperature of the soul of man. Man's plan of making people better is by *giving* them something that they have not; God's plan of making people better is by *making* them something that they are not. Man gives to the imperfect creature something that creature has not; God makes the imperfect creature something which that creature is not. The one writes the law upon the outer man; the other writes the law upon the inward heart. Thus love in the heart becomes law in the life; and the light kindled within so shines that men seeing your good works glorify your Father which is in heaven.

The second feature in this covenant — “I will write my laws in their hearts” — proves it is a Divine work. What is a Christian? Not the creation of baptism, not the product of diplomacy, but a Divine creation. “I will put my laws into their mind, and write them in their hearts.” In other words, what we all need is not the patching up of our imperfect nature, but the regeneration of it. The great law is not, Except a man get rid of this vice and get rid of that, and put on this habit and put on that, he cannot see the kingdom of heaven; but, “Except a man be born again of the Spirit of God he cannot see the kingdom of heaven.” Hence, what makes

a Christian is not something done to the outer man, but something wrought in the inner heart; and what we all need in order to make us what we should be is not the reparation of this or the correction of that, but the inspiration of grace, the quickening presence and power of the Holy Spirit of God; so that under the action and the instinct of a new and a nobler life we shall enter upon every right way, and be found busy in every good work, and taste the happiness and anticipate the joy of that kingdom that has no bounds, and that bliss which knows no interruption and no end. Are these laws within you? Do you say — I do this, not because I find it written in the outer book, “Thou shalt do it,” but because it has become an instinct living and impulsive in my heart? Do you say — I do this, not because I am afraid of God’s curse, but because his love constrains me? A Christian is not so much a man with certain corrected habits, or much amended manners, and considerably improved morals — all of which are good in their place — but he is a man acting under a new impulse, feeling the force of divine instincts; doing things not because conscience scourges him if he does not, but because God loved him, and he loves God, and delights in translating into life the love wherewith God has loved him. A single mite put into the treasury as the expression of your love to Christ rings more musical in the ears of heaven than a thousand pounds cast in to get the world’s *éclat*, or to be a penance or a propitiation for your dishonesty in the past, or out of some other analagous, low, mean, and mercenary motive. Let me ask you thus to test yourselves. What is your dominating force? What is it that restrains, and constrains, and inspires, and guides? I do not ask



what you forbear to do, or what you are impelled to do ; I do not ask, have you extracted from your nature this vice, or have you lopped off that withered, and broken, and diseased branch ? but do you feel within you, constraining you to new acts, to new sacrifices, to new sympathies, to new deeds, to a new course, love to him that loves you ; a love that does not falter in the worst nor weary in the best of times ; a love that, like a strong and an inexhaustible mainspring, impels you to do whatsoever things are pure, and just, and lovely, and honest, and of good report ; and while you do so makes you feel not as if you had done something that gives a claim upon God, but how little you have done when you have done the noblest and the most beneficent things in comparison of what you owe out of gratitude to him who snatched you as a brand from the burning, and has made you a tree of righteousness in the Paradise of our God ? “ I will put my laws into their mind,” and “ I will write them ; ” that is to say, they shall not be mere transient impulses or soon forgotten, but “ I will write them upon the living tablets of the heart. Just as I wrote the Decalogue of old upon the granite, so will I fix my laws in their hearts.” Hence a Christian does not only go to his Bible for direction ; he looks within also. The re-script in the Bible without is reproduced on the sensitive and susceptible tablet of the heart within ; and by an instinct that never fails him, he knows what is duty, sacrifice, allegiance, loyalty, obedience, service. I will put my laws into their mind, and I will write them ” they shall never be effaced. The storms of trouble, the persecutions of the world, the waters of affliction, may wash and make them clearer, but they shall never efface those

living inscriptions, more imperishable than written with the diamond on the rock; the inscription within of that which God has written without; and yet more, the instinct that is lodged within that ever whispers and rarely fails: "This is the way, walk ye in it." Such then is the change that God will make, and that happy day will show in the creature he has accepted and made his.

He says also: "I will be to them a God;" or, as it is in another passage, "I will be their God." What is implied in this promise: "I will be their God?" If a man comes to you and says to you: In trouble I will be your friend; what do you understand by that? That everything that his resources can supply will be placed at your service. If a physician comes to you and says: I will be your physician when you are ill; what does he mean? That everything that the physician possesses of skill, of talent, of experience, will be placed at your service. And when God comes to a poor sinful worm of the dust and says: "I will be your God;" what does He mean? All that omniscience knows in the boundless universe; all that omnipotence can achieve; all that love can prescribe; all that Deity infinite, eternal, unsearchable, can supply, shall be at your service, and for your happiness and comfort for ever and ever. What a glorious truth is this then: "I will be their God!" When I say so I do not mean it as a pretty figure or a fanciful thought; it is a precious, earnest, personal, available reality. It is offered to every individual who reads it. God says: "If you will only let me, I will be your God; I will pardon all your sins, I will heal all your diseases; I will renew your youth like the eagle's; I will satisfy

your mouth with good things; I will crown you with loving-kindnesses and with tender mercies." Take all the promises that sparkle in the firmament of Scripture like stars in the sky, and when you have read them all, and weighed them all, and appreciated the riches, and the glory, and the resources of all, just say this: That is what God says he will give to me, and do to me and for me, when he says: I will be your God." If God is not yours, remember it is not that God is unwilling, but that you will not have him.

Then God says also: "And they shall be to me a people." "Ye," says the apostle in Corinthians, "are Christ's and Christ is God's." But how does he make us his people? First he buys us. The moment we sinned we sold ourselves to the devil. The serf of Russia is released by death; the slave in South America may purchase his freedom; but the serf and the slave of the Wicked One remains in bondage by links that no human power can dissolve, until God himself takes the matter in hand, snaps the links, and lets the slave become the free-man whom the truth of Christ makes free. He will be to you a God, and he will make you his people. Power may make slaves; superstition may make fanatics; the sword may force allegiance; but God's loving us alone can create responsive love to him. He first of all shows himself to us as our God, and then he reveals the response in that we become his people. And what are the marks of his people? There is one grand mark, which embraces all—they love him. What is the law?—what are the Ten Commandments? They are love. What is love? The Decalogue in a monosyllable. What is all heaven? It is love. What is hell? It is hate, or sin.

And the way which God pursues to make us love him is to manifest himself to us in brilliant and beautiful apocalypse as our God, and then to ask us: Are you willing to accept my offer, and to become my children? "And to as many," he tells us, "as received him, to them gave he power to become the sons of God."

Another part of this beautiful covenant promise is, as explained by the apostle in the Epistle to the Hebrews: "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." That day is not yet come. We are told in the Epistle to the Ephesians that God has given teachers, evangelists, pastors, till "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." That day is not yet come; and therefore there are now teachers in our schools, teachers in our families, teachers in our churches, teachers everywhere. It is the era of ignorance, of imperfection and of sin. But a day comes when all Christendom shall be the school of Christ; when the Great Teacher himself shall supersede the underteachers that are for a day; when they shall no more one man teach another, saying, This is the knowledge of God; but they shall all be taught directly from the fountain head; and in the beautiful language of the psalmist, as well as of the apostle, they shall all know him, from the least even to the greatest. That time comes nearer every hour; some think it is very near; all of us believe its advent is absolutely certain. This present imperfect economy of lights and shadows, of sunshine and clouds, of griefs and gladness, of ignorance and error, must end; and that grand and glorious



day break upon the shores of time when all shadows shall flee away, when all imperfection shall be lost in perfect sunshine, and we shall no more ask the people their pastor, or even the Christian his Bible, what is God's will, but his will shall be instinct, his law shall be inner love ; and we shall need no outer revelation, but shall each have a revelation in his heart, the teaching and the inspiration of the Holy Spirit of God. It is here where certain writers of the present day have gone wrong. They say that an outer revelation is needless ; that an inner light is sufficient. That will one day be truth ; but at present it is a huge error. If the day were come when " they shall no more teach every man his brother, saying, Know the Lord ; but all shall know him from the least to the greatest," that sentiment of one of the writers of the *Essays and Reviews* would be absolute truth. But unhappily he has anticipated the *mille nium* ; he has dreamed some night that the millennium is come, and he has risen in the morning and written in his *Essay* that we need no more to teach every man his neighbor, saying, Know the Lord ; for everybody shall now know him, from the least to the greatest. By this time he must have discovered that he is in error ; for on all sides thousands know not the Lord ; and on all sides, in spite of multiplied teachers, teachers of every gift, and grace, and manner, and resource, there are thousands in every neighborhood and parish who know little of the Saviour, less of salvation, and nothing of the hopes of glory. -

Then he adds : " I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What a blessed thought is that ! The last breath that we draw, alas ! will be laden with sin.

The very last beat of the heart before we enter into glory will have imperfection in it. But it is a gracious and a glorious promise that God is the sin-forgiving God; at every hour, and every minute, and every second in life's long day his words are not, I have forgiven, and will forgive no more; but, "I, even I am he that blotteth out thine iniquities for mine own name's sake;" and again: "The Lord, the Lord God merciful and gracious, forgiving iniquity, transgression and sin." And hence the Christian need never fear that the imperfection of the hour that passes will not be forgiven. God forgives ever as we in our weakness and our worthlessness come short of what He requires; and every hour of our life we can fall back upon him as a sin-forgiving God: "And their iniquities will I remember no more." And the whole earth, we are told, shall be filled with his glory.

Such is the world as it will be. Do you not sometimes long for that day? I do not mean, do you long for death? Nobody loves death; we have an instinctive recoil from death. Why? Because death is the shadow of the curse; and if it be only its shadow, still it is its shadow, and belongs to the curse. But then we must long for that day, whether we shall enter it through the valley of the shadow of death, or whether we shall be in that happy group that shall never see death; for it is a fact that we should not lose sight of that one day there will be a whole race of Christian men that will never die. It is not true, as people sometimes quote the text, "It is appointed unto *all* men to die;" it is not, "it is appointed unto *men* to die;" but all men will not die. A day comes, perhaps the young may enter on it, when the heart, instead of standing still and staggering on the weary march of life,

shall begin to beat with a nobler pulse ; and this mortal in the twinkling of an eye shall put on immortality, and this corruptible shall put on incorruptibility. " We shall not all die," says the apostle, " but we shall be changed." But if we should be called upon to pass through the valley of the shadow of death ; or whether we shall be called upon, or rather summoned without dying to enter on the rest that remains for the people of God, how must we long for that day when all imperfection, obscurity, misinterpretation, misconception, shall all be lost, forgotten, cast off for ever ; and you and I shall appear in light in which there is no shadow, and shall know each other even as God himself knows us ! And all who have met together within the house of God, and those who have left seats in the sanctuary below, and taken possession of thrones in the sanctuary above ; and them you have committed dust to dust and ashes to ashes ; what a glorious meeting will that be when we shall talk together, and you shall tell me, oh how cold you were in preaching that love ! how poor were your exhibitions of the greatness, of the goodness of that blessed Saviour ! how unworthy were your sermons of all that we now learn of him ! and how cold were our hearts, and how poor and few were our services ! and yet, whilst we admit all this, through your sermons we learnt the way that has conducted us to the land ; and whilst we thank you as the servant for the service you have done, we give the glory, and the honor, and the praise to Him who has manifested himself as our God, and has made us in his infinite grace to be his people on a new earth and a nobler world.

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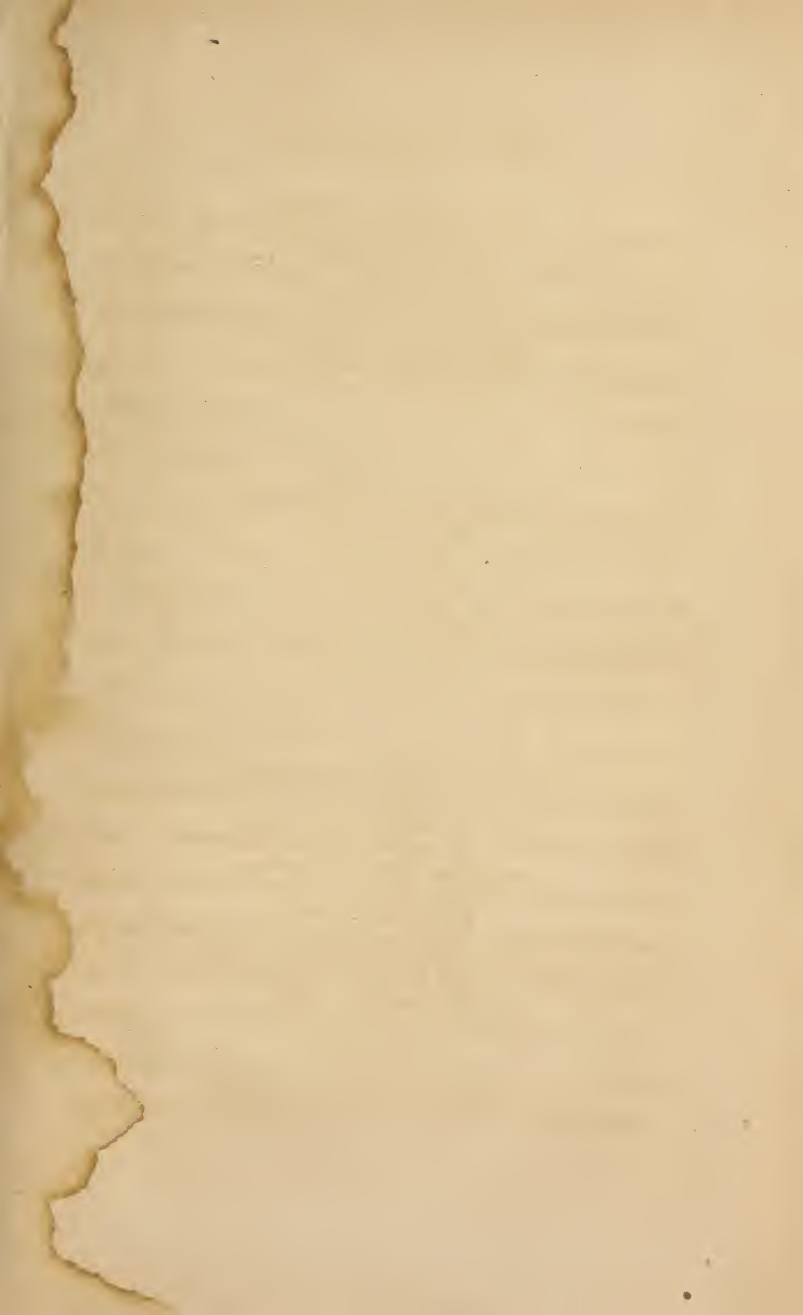
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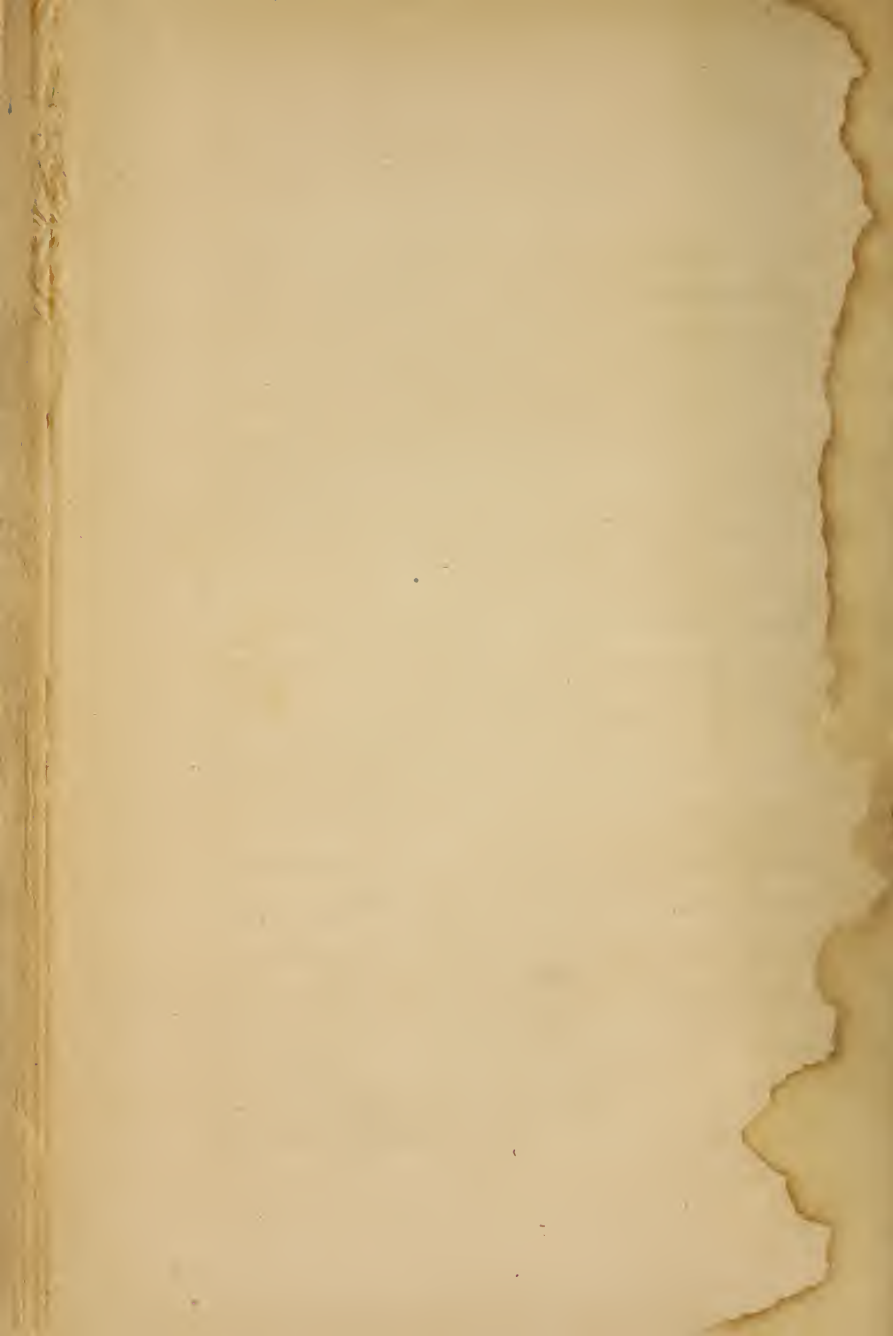
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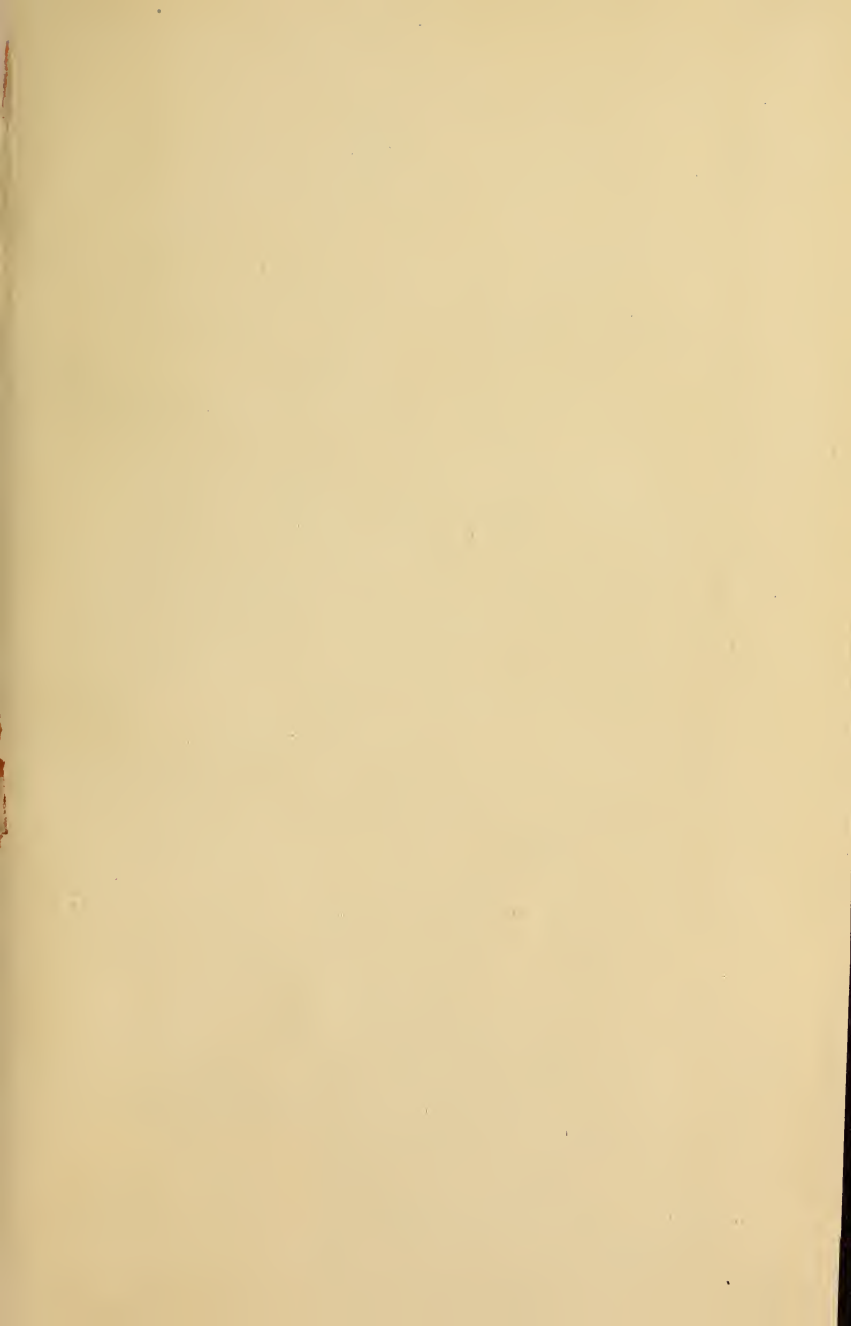
**The Book of Chess Literature.**

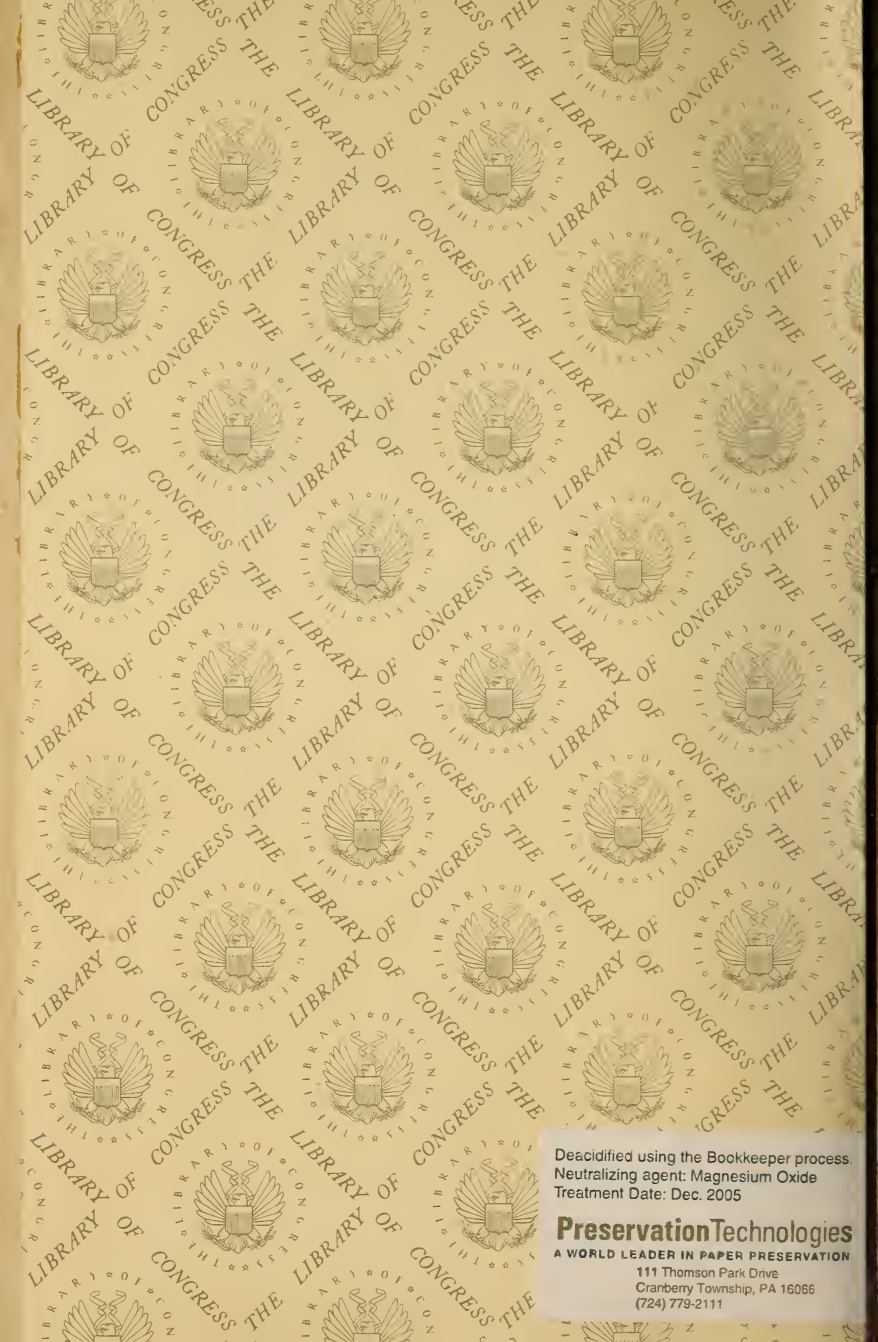
A complete Encyclopædia of this subject, by D. W. Fiske, \$1.50.











Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: Dec. 2005

## Preservation Technologies

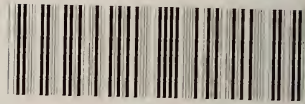
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